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CONTENTS

PAGE

Longwood Meeting House ..... *Frontispiece*

Longwood Meeting ..... Howard E. Yarnall, Jr. 49

Heathen Names for Days of the Week and Months

Henry J. Cadbury 54

Benezet and the Quakers, as seen by a French Diplomat.... 58

A Publishing Project of Anthony Benezet 65

Items from Periodicals 69

Notes and Queries 78

Book Reviews 84

Whittier's Bust in the Hall of Fame 98

John Greenleaf Whittier ..... *Illustration*

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Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, " In Memoriam."

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LONGWOOD MEETING

By Howard E. Yarnall, Jr. *

Three miles east of Kennett Square, Pennsylvania, somewhat back from the Baltimore Pike and screened from it by an apple orchard, stands the plain white-painted building of Longwood Meeting. Here the "Progressive Friends of Longwood" still gather each Sixth Month for their annual meeting, but the history of the place takes us back nearly three-quarters of a century.

At that time the issue of Slavery confronted the Society of Friends as a very real crisis. In spite of the advanced stand early taken by the Society, a difference of opinion in regard to this matter was destined to add to the separations in its history. The wrongfulness of human slavery was not the disputed point. "It was a disagreement on methods of working or as to working at all for its abolition. Long before that time the Friends had set free their own slaves and had made it a penal offense in their society for a member to own or hire a slave. Hence some of them felt that their share of the work was done, that it was not required of them now to become targets for ridicule, for unkind criticism, or for positive persecution according to social environment, political affiliation, business connections, et cetera. But others, realizing the extreme injustice of an institution which subjected one part of the human race to the absolute, irresponsible control of another part, and the long train of evils that must attend such conditions, seeing in it also a terrible menace to northern

* The author wishes to acknowledge his indebtedness to Josephine Pennock for materials used. Quotations are from an article by her aunt, Edith Pennock, published in a special "Women's Edition" of the *News and Advertiser* (Kennett Square, Penna.) in 1897. To the same Friend readers of the Bulletin are indebted for the old photograph of Longwood Meeting House that forms our frontispiece.

liberty and to national freedom, could not but choose to take hold of the work of emancipation with such ability as they might possess."

This difference of viewpoint led to a number of minor divisions among Friends in the vicinity of Philadelphia and in some other states, most of which have since disappeared. Kennett Monthly Meeting was one of those places in which such a split occurred. Agitation had gone on " for twenty years, the breach widening between the parties all the time; till, in the spring of 1853, a conference was called by the ' liberals,' to be held in ' Old Kennett ' Friends' Meeting House. Its purpose was to consider fully their duty to the necessities of the time and, if found advisable, to form an association which should be hospitable not only to the anti-slavery cause, but to the sincere expression of earnest thought on all lines by which humanity may be benefited. At this conference there was a large proportion of the working force of Kennett Monthly Meeting, a numerous attendance from the neighboring Monthly Meetings, in response to the call issued, as also from Wilmington, Del., and from Philadelphia, from Bucks county and from New Jersey, from New York City and elsewhere. It was an enthusiastic and a crowded meeting and more than fulfilled the hopes of its projectors.

" A carefully prepared ' Declaration of Sentiments,' written by Oliver Johnson, was presented, deliberated upon and adopted; and the association took form at that time. They named it ' The Pennsylvania Yearly Meeting of Progressive Friends '; giving the name of the State because such associations already existed in other States; the word ' Progressive,' to express the idea that such bodies, to continue serviceable, must keep abreast of the times, and ' Friends,' because its founders with few exceptions were Friends, with no wish to be anything but Friends of the genuine stamp."

" In 1854 they again assembled at ' Old Kennett ' to hold their yearly meeting. But serious opposition being made to such occupation of the house, they adjourned to Hamorton Hall after the first day of the meeting, and there finished their deliberations that year.

" When they came together in the spring of 1855 for the

yearly meeting it was in their own new building—Longwood Meeting House,—and it was dedicated then, by Theodore Parker, to free thought and free speech in the interest of humanity. In the spring-time of every year since then, save only that memorable one of 1861, when the cloud of civil war first shadowed the country, the 'Progressive Friends' have held their annual gathering."

Thus at the very formation of this body its keynote was set on two quite definite lines: first and most fundamental was the desire for Free Speech, the determination to give every proponent of every point of view a chance to be heard; the second was an interest in humanitarian effort, which at first found its object in the anti-slavery cause, but has since been applied to a long list of reforms.

These two trends are evident in the "call," as the general invitation to their annual sessions was termed. In one of the early years of the meeting this ran as follows:

"The Religious Society of Progressive Friends will hold its Eleventh Yearly Meeting at Longwood, Chester County, Pa., commencing on Fifth-day (Thursday), the 4th of Sixth Month (June), 1863, at 10 o'clock A. M. and continuing two or three days.

"The Progressive Friends are not associated upon any theological or ecclesiastical basis, but attracted by a common desire to promote their own moral and spiritual improvement, and to labor for the promotion among mankind of whatsoever things are just, beneficent and pure. It is their aim to maintain freedom of inquiry, thought and speech; to be hospitable to new ideas, proving all things and holding fast to that which is good; to deliver themselves and others from the benumbing power of superstition, sectarianism, and priestcraft; to open their hearts freely to all Divine and ennobling inspirations, giving heed to the spirit more than to the letter; and to exert their whole moral influence, as individuals and as an association, for the overthrow of every system of injustice and fraud, and the upbuilding of all that tends to promote the highest welfare of the human family.

"The measure of success which has attended our labors as a Religious Society during the last ten years, to say nothing of the

great enjoyment we have had in them, encourages us to persevere in the good work. And now, when our country is involved in all the disasters and perils of a bloody struggle for the overthrow of slavery and the preservation of free institutions, the duty of laboring for the diffusion of the principles on which our association is founded seems more than ever imperative. We therefore invite all who cherish those principles to meet and co-operate with us.

Oliver Johnson, and Others."

At first Longwood Friends applied themselves almost exclusively to the abolition cause, but very early they began to interest themselves in the tobacco evil, crime prevention, dress reform and the treatment of the Indians. The position of women was one of the major topics in the years following the close of the Civil War, coming up repeatedly for consideration many years in succession. Intemperance, the treatment of animals, and peace are other topics appearing on their program which show further the strongly humanitarian bent of these social reformers. As the years have passed, bringing new problems and fresh emphasis, Longwood has turned its face to confront boldly the social problems of the time.

In a day when tabloids were unknown and newspapers of any sort were much less common than now, a meeting of this sort was valued for a chance to inform and be informed. Longwood represents one of the very early experiments in the conduct of open forums and as such holds a distinctive place.

The reception of this forum, both by Friends and others, was from the beginning most hearty. We are told that the lanes and byways about Longwood were crowded with the buggies of those attending the sessions of this Yearly Meeting and overflow meetings were not uncommon. But because of the great liberality of the Longwood Friends in permitting advocates of any persecuted cause to explain their ideas from the rostrum of their little white meeting house, this building and those who frequented it were long looked upon with great suspicion by the neighboring farmers.

The open forum opportunity offered by Longwood was ap-

preciated by the speakers who found here an opportunity to reach a wider and at the same time an open-minded public. Men like William Lloyd Garrison, John G. Whittier and Thomas Wentworth Higginson and women like Susan B. Anthony, Lucy Stone and Lucretia Mott, to mention only a few, came to speak from the rostrum of this unassuming little building. Throughout its history, Longwood Meeting has succeeded in bringing speakers of the first water on the currently pressing problems to its annual gathering.

Following the close of the Civil War, the cause was removed which led to the disownment or resignation of the members of this group from Philadelphia Yearly Meeting and they were sent an invitation to renew their membership there. This they accepted without giving up the new project of Longwood and consequently Longwood has since been carried by the faithful group of its founders and their successors in addition to their other meeting affiliations.

Longwood Yearly Meeting has been remarkably successful in avoiding crystallization. Because of its program of conducting an open forum, it has been able to adapt itself to changing conditions and new issues. However, with the spread of the forum idea and the growth of other means for spreading knowledge, the distinctive character of Longwood is less outstanding, although it still continues a vigorous apostle of social reform.

In this field Longwood meeting acts as a source of inspiration and stimulation, but has been able to do little by corporate action toward the achievement of those ideals. This is a direct result of the philosophical foundation on which the meeting rests. Since Longwood was an attempt to escape the authority of the group and to guard the rights of the minority, it has stressed the extremely individualistic interpretation of Quakerism. It was clearly held by the founders of Longwood that the individual conscience is the ultimate guide in judgment; they discounted the corporate corrective. It was and is conceded by Longwood Friends that each should believe anything which he feels to be justified by the facts confronting him. Thus two men may draw very different conclusions from the same body of fact and will act differently in regard to it.

The cohesive force is to be found neither in belief nor in action, but in the desire to be exposed to all truth, in the common search for light, for further knowledge of God's will.[1]

HEATHEN NAMES FOR DAYS OF THE WEEK AND MONTHS

By Henry J. Cadbury

In an article on "Our Christened Week," *The Friend* (London), 2 mo. 10, 1928, attention has been called to the apparent lack of any study of the history of the Quaker testimony against the heathen names for the days of the week and months. The earliest full presentation of the subject which that article mentions is an epistle of the London Meeting for Sufferings of the sixth day of the Seventh Month, 1751, issued in connection with the change of calendar adopted by Parliament that year from Old Style to New Style for Great Britain and her dependencies. The epistle was repeatedly excerpted and otherwise used. It may be seen, apparently in full, in *Advices and Rules agreed to by the Yearly Meeting of Friends in Ireland,* Dublin, 1811, pp. 33–38. But it is almost inconceivable that the earlier Friends did not write tracts on the subject. It was possible for the Epistle of London Yearly Meeting in 1697 to call it "our ancient testimony." And a similar testimony on the part of the precursors of Quakerism is quite likely. Richard Baxter is quoted as saying, "It were to be wished that the custom were changed of using the names of week-days which idolaters honored their idols with—as Saturday, Sunday, Monday, and the rest. And so of the months."

Since this Quaker habit of speech has persevered much longer in parts of America than in England it would perhaps be appropriate for the American Bulletin to receive suggestions or references to other or earlier expositions of this testimony. And beside the precept, the practice of Friends and their forerunners in this regard could doubtless be discovered from their letters.

The preceding paragraphs were already in type when it became possible to carry back the evidence two or three steps further.

[1] An article by Allen C. Thomas, "Congregational or Progressive Friends: a Forgotten Episode in Quaker History" in the Bulletin, 10 (1921), pp. 21–32, deals collectively with about ten such groups, including the one at Longwood. It is the only full study of this obscure chapter in Quakerism. To his bibliography we may add an article in *The Friend* (Philadelphia), 22 (1849): 327 f. Ed.

An appeal was made to A. Neave Brayshaw's unusual knowledge of early Quaker literature for some prior mention of the subject and was not made in vain. He sent references to three passages that he had noted in the collection of George Fox's doctrinal works, *Gospel-Truth Demonstrated,* 1706 folio, pp. 797, 983 ff., 1075 f. (= *The Works of George Fox,* Phila. and N. Y., 1831, Vol. 6, pp. 104, 347 ff., 467 f.) As the first passage is brief and the third is practically a repetition of the second, it will be sufficient to describe here the second. It is a broadside issued originally in 1687, entitled *How God's People are not to take the Names of the Heathen Gods in their Mouths, nor follow their Customs, nor learn their Waies,* etc. By G. F. It contains beside quotation and application of Jeremiah 10 and other Old Testament passages (Exod. 23, 13; Zach. 13, 2; Hos. 2, 17) a statement of the origin from the pagan Saxons of the names of the days and a complete series of etymologies for these and for the names of the months. The etymologies are not quite the same as in the London Epistle of 1751 which gives as its authority "Verstigan, and Sheringham," *i.e.,* probably Richard Verstegan, *Antiquitates Belgicae,* Amsterdam, 1700 (issued in Dutch at Brussels in 1646) and Robert Sheringham (1602–1678) *De Anglorum gentis disceptatio,* etc., Cambridge, 1670. But Fox evidently had relied on the learning of some etymological authority, possibly as in other cases with the assistance of some of his more learned friends. Those who like to speak of Fox's "parade of learning" may, if they choose, add this to their list of instances. Others may prefer to see in it only another case of the alertness and versatility of his mind, and new proof that in nearly every case later Quaker scruples are traceable to the founder himself.

A further step was the accidental discovery of an early footnote reference to this Quaker custom in a German anti-Quaker publication of 1661. Not only do the early date, the continental origin, and the hostile authorship of this passage make it significant. It contains further, as will be seen, a definite reference to the existence of the same testimony among the English sects preceding Quakerism. The work is entitled (in part) *Neue Schwarmgeister Brut, Oder, Historische Erzehlung. I. Von den Quakern, die sich selbst in dreyen wunderbaren Exempeln zu*

erkennen gegeben: Dabey ihre Willkommrede an den König Carl II. ihr jüngster Auflauff, und dessen Abstraffung. The original edition (just acquired for the Haverford College Library) was printed in 1661 but without name of place or author. The "warning to the reader" is signed by Johann Berckendal. Part at least of this was apparently published by him at his home city (Altona) in 1660 under the heading *Der Quäcker Geist endecket,* etc. The whole volume was included as Book III in the larger work, *Alte und Neue Schwarm-Geister-Bruth und Quäcker-Greuel,* which in folio of 1702 was bound up in the huge anti-heretical *Anabaptisticum et Enthusiasticum Pantheon.* Even the earliest work is a composition and the item of present interest is a footnote on page 67 (= folio of 1702, p. 200) to a German translation of the long address to King Charles II in 1660 by George Fox, the younger. The English of this address, published in quarto, four editions, all in 1660, may be seen in the Haverford College Library or reprinted in the works of George Fox, the younger, 2d edition, 1665, pp. 93–125. In the course of the address (Section IV) the Quaker author refers to his arrest at Harwich "Upon the first day of this (so the reprint, and the German and the Dutch (1660) translations; original reads "the") week." The German footnote runs as follows:

"Diese Sect will weder die Zeit-namen als der Monath, Wochen und Täge (wie gleich im Titul solcher Rede zu ersehen) leichtlich nennen, und gebrauchen; noch die Tauff- Zu- und Standsnamen im Mund führen, als Mann, oder, Frau, Lassenius Cap. 3, 4, Bl. 18, 24, 34. Das haben sie von den Independenten und Brownisten gefasst; von welchen Hon. Reggius also schreibet: *Vulgaria dierum, mensium, multarum civitatum & templorum nomina, ipsis aeque ac Brownistis, illicita.* Comment. *de Stat. Eccl. Brit. hod. p. 71.*

The evidence for the various Quaker scruples given by the annotator, whoever he was, is not large. Beside the passage itself he refers to the title of the Address to King Charles, doubtless to the date of its delivery by Richard Hubberthorne, given as the 4th day of the "4th Month." The signature at the end, dated "the 16. day of the Third moneth called May 1660," he might also have adduced. He refers beside to Lassenius, *i.e.,* Johannes Lassenius of Berlin and his book on the *Secte der Quäcker,* 1661,

but to judge from its 1702 reprint (also in *Anabaptisticum et Enthusiasticum Pantheon*) it contained no further evidence on this subject than the use of "7th month" and "8th month" in two letters of Hanna Strangers to James Nayler.

There can be little doubt, however, that by 1660 the avoidance of the pagan calendar names was already recognized by Friends and their opponents as one of their distinctive tenets. The earliest of the passages cited from Fox is 1680 but he was making no innovation then in the Society. A passage in Fox's Epistles (Folio edition, London 1698, p. 49, Epistle 48), though it gives only the positive reasons in favor of the numerical names for the days of the week, viz., that "they were given forth and called by God in the beginning," not the negative reasons that the other names are idolatrous, carries his own convictions back as early as 1653. And they were not merely his personal convictions. Indeed he complains that already (1687) people "are often angry with, and deride the People of God . . . because they do not call the Months and Days after Heathen Gods and Goddesses."

Nor is there any reason to doubt the assertion of what I had already suspected, that the scruple goes back to the Independents and Brownists. Though I do not understand all of the citation and find no enlightenment in consulting the rare original for its context, the authority is a good one. It also is a continental work, —Honorius Reggius, *De statu ecclesiae Britannicae hodierno,* Dantisci, 1647. The author's real name was Georg H. Horne (1620–1670) of Leiden; the place is Dantzig, the publication was in quarto.

At this point the Quaker historian may perhaps retire from his research and leave the tracing of the earlier history of this scruple to his colleagues of other communions. (Baptist and Congregational historical periodicals please notice.) The early English dissenters even if they left no discussions of their reasons show by their letters that they occasionally used the numerical names. I find examples in documents quoted in the studies of Champlin Burrage that illustrate this for Barrowists and Fifth Monarchy Men. In like manner original documents of early Friends if thoroughly canvassed would suggest the date and extent of their conformity to this usage.

In genetic relations minor points are often more significant than major ones. And this "minor testimony" bears witness once more to the profound influence on Quakerism of its much abused predecessor sects. In this as in other matters perhaps the historical question of real difficulty is to explain why the Friends became the conspicuous or even the only group that clung to an inherited and widespread usage.

DOCUMENTS

BENEZET AND THE QUAKERS, AS SEEN BY A FRENCH DIPLOMAT

The *Atlantic Monthly* has been publishing lately under the title "Our Revolutionary Forefathers" what purports to be[1] the journal of François, marquis de Barbé-Marbois, "written for the benefit of his fiancée and sent home to her in installments" in the year 1779. It came to the attention of Percy Noël, now foreign correspondent of the *Philadelphia Public Ledger,* when in 1916 as war correspondent to the *Chicago Daily News* he was billeted in a château owned by a direct descendant of the marquis. The diary is now first published. With the permission of the *Atlantic Monthly* a few paragraphs dealing with Friends in Philadelphia are reprinted below from the issue for September, 1928, 347 f., 350 f. The translation leaves something to be desired. We understand that a new translation of the diary is to be published in book form next autumn.

François, marquis de Barbé-Marbois (1745–1837), was at this time at the beginning of a long and interesting public career. He was secretary to the Chevalier de la Luzerne who was serving as French Minister to the United States.[2] For a time Marbois himself, during the absence of the Chevalier, acted as chargé d'affaires. He became French consul general at Philadelphia where he married the daughter of Governor Moore of Pennsylvania. In 1785 he was made governor of Santo Domingo. His subsequent political career in France passed through various phases such as were inevitable in the turbulent time. His subsequent connections with this continent were as a political exile to Guiana (1797–1801) and as negotiator for France's cession of Louisiana to the United States in 1803. His published writings deal with all four phases of his American experience and also with literature and philosophy. His diary shows something of this wide interest and literary cultivation.[3]

Beside the following quotations there are references to "Lorery and Mr. Rittenhouse," the famous astronomer,[4] and to other persons. He visited

Bartram's garden and lamented only two years after the death of this "American Linnaeus" the state of neglect which the garden already showed.[5] He also met the centenarian, Edward Drinker, born on Philadelphia soil in 1680 and mused over the contrasts which in his hundred years of existence he had witnessed.[6] His allusions to Quakerism are in connection with his fellow countryman, Anthony Benezet.

The paragraphs quoted are not dated. They follow a dated entry of October 10, 1779. The second extract occurs after a passage in which the death of "Don Juan Misales" (the Spanish diplomat Don Juan de Miralles) is related. That took place on April 28, 1780.[7]

TEXT

One day I was given over to these reflections when I saw a little old octogenarian,[8] dressed in a long coat, enter my home. His white hair was covered by a gray hat with turned-down brim; he had a keen look for all his age; he sustained himself with a big stick, and as soon as he saw me he came to me with eagerness, threw back his coat, and clasped me in his arms, and said in very good French: 'Friend Marbois, I am very happy to see thee.' But I tried in vain to remember who he could be. The good Quaker perceived my embarrassment.

'I am Antoine Benezet,' he told me.

I knew at once who he was without further explanation. Who could have lived a month in Philadelphia without knowing Antoine Benezet! But, since he is less known in Paris, I will tell you that he is one of the most respectable men on earth. His parents, who were Protestants, left the kingdom toward the end of the reign of Louis XIV. They established themselves in Pennsylvania, and their children are important merchants or rich landlords of the state. Antoine was then in the cradle. He had no sooner made the acquaintance of the Quakers than he adopted their principles; not those of the White Quakers,[9] as they call those whose code is less strict, but he gave himself over to all the austerity of Quaker principles. He could have made a great fortune in commerce, but he preferred the profession of schoolmaster, and for more than fifty years[10] his time has been employed in teaching little children to read and write, and inculcating in them a small number of precepts which appear to me to be the most complete catechism of morals that one could offer to their understanding.

Benezet has spirit, fire, and, if I dare thus to express myself, he carries his love of humanity as far as lunacy. When, excited by his zeal, he speaks of universal tolerance and of the good that would come to the realm and to humanity by the admission of Protestants to the rank of citizens, he has the most eloquent persuasion.

'I must be permitted,' he says, 'to express myself feelingly on this important subject. One of my uncles was hung by these intolerants, my aunt was put in a convent, two of my cousins died at the galleys, and my fugitive father was ruined by the confiscation of his property.'[11]

He relates these persecutions and the sufferings of his relatives as another person would speak of titles and nobility. He cannot be persuaded that France has become much more tolerant than the majority of the other states of Europe, and he still believes us to be at the same place we were when Louis XIV, a hundred years ago, committed the irreparable crime of revoking the Edict of Nantes. He is of that small number of those who profess Quakerism in all its severity. The gravity of the Quakers has not, however, bereft this good refugee of his French vivacity.

There are in Philadelphia a thousand to twelve hundred Acadians who regard him as their father. The unfortunate inhabitants of that peninsula, separated for more than half a century from France, their mother country, kept the right not to carry arms against her until the war of 1756. At that epoch the English, their masters, suspecting that they had betrayed their neutrality and that they had held intelligence with the French, snatched away the land which they had tilled and dispersed them in other colonies. About twelve hundred of these unfortunates were set down on the banks of the Delaware, and abandoned without resources to the mercy of the Pennsylvanians. Benezet remembered that they had a common origin; although as poor as they, he received them, consoled them, encouraged them, and went from door to door asking bread for them; made the parents of his young Pennsylvania pupils subscribe funds, importuned the Government of Pennsylvania to afford them means of existence, and addressed request upon request to the King and Parliament of England, so that his generous obstinacy forced some help in favor of these unfortunates he called his children.[12]

He is also a protector of the negroes. He was one of the most zealous advocates of the law which has just been enacted to assure negro liberty and to banish slavery in Pennsylvania.[13]

* * *

You are surely interested in my friend Benezet, and you will be happy to know I paid him a visit this morning. Nothing more simple and clean than his house. There was numerous company. A young person beautiful as an angel was seated in the salon, and she was dressed with neatness, simplicity, and, I would say, almost with elegance, if this term were not offensive to Quaker ears. Her hair had not been tortured by the *coiffeur;* it was drawn back behind her head without powder and covered with a little gauze cap of an extraordinary shape, but which rather pleased me, because nothing unbecomes a beautiful person. She wore a gray satin dress, and her white hands and arms were covered neither by muslin nor by lace. I have never seen a fresher tint, nor more composed, sweeter features, nor a more modest air. The Quaker ladies are not submitted at all to the empire of mode. The form of their coiffure and dress never changes. I assure you that the charms of Mademoiselle Norris[14] are all her own, and she owes nothing to art. She did not rise when I entered, no more than did any of the others, and, as all the seats were occupied, I was for a moment out of countenance.

'Come, friend,' said the young lady, 'come sit thee here on the same chair as I.'

There was only room there for one, and I hesitated a moment to do such a novel thing. Nevertheless the offer was made with such good grace that, led as if by an involuntary movement, I went and took my place beside her. Then they brought us refreshments.

'Wilt thou not drink a glass of punch?' the servant asked me, as she presented it to the company.

I drank some, and had hardly put my glass back on the tray when the young lady took it and drank after me. I was in astonishment over all these preferences, but while I was reflecting on what could be the cause an old man entered and Mademoiselle Norris relinquished to him her half of the chair which she occupied with me and retired, without the newcomer making the slightest effort to retain her. I saw at the same time that everybody drank from the same glass; it is a very ordinary custom, above all among the Quakers.

They were assembled on the occasion of a marriage, or rather what we should call a marriage contract. All these so-called 'gentle' people are married in their homes, with the exception of Catholics and Quakers, who are usually married in a church. Quakers who are married outside of the meetinghouse with persons of another religious persuasion are obliged to declare publicly that they are sorry to have been married this way in order to be readmitted to church.

The newly married couple usually give over the first weeks of marriage to receiving visits. Two or three young ladies are constantly with the bride and help her to do the honors of her house. Three of the groomsmen fulfill the same functions for the husband. The men's visits are received in one room and those of the women in another, where the time is passed in an infinitely pleasant manner, drinking tea, punch, wine, or other liquors with the crowd of friends, which does not cease to fill the house of the newlyweds during the first weeks of marriage.

Notes

1. Reasons for questioning whether the composition is precisely what it purports to be are suggested in note 6 below.

2. Anne César de la Luzerne (1741–1791). The *Memoirs of the Life of Anthony Benezet* by Roberts Vaux (Philadelphia, 1817), p. 106, prefacing an anecdote, says, "Soon after the arrival of the count de Luzerne at Philadelphia, in the character of ambassador from the court of Louis XVI, Anthony Benezet, anxious to interest his feelings in the subject of the slave trade, made a visit to the minister, and that occasion laid the foundation of a cordial and mutual attachment. As long as the count remained in the United States a most friendly intercourse was maintained between them."

3. For the life and writings of Barbé-Marbois see L. Delabrousse in *La Grande Encyclopédie,* Vol. V, pp. 358 ff.; F. Wharton, *The Revolutionary Correspondence of the United States,* 1889, I, p. 426.

4. "Lorery and Mr. Rittenhouse." A strange expression, evidently an

error for "l'orrery et Monsieur Rittenhouse." The mistake is to be welcomed, however, as good evidence that French is really being translated. The next sentence continues rightly with a reference to only one person. "This mechanic, who has a great natural talent, made a machine which represents the movements of the celestial bodies in a very exact manner. [This is just what an orrery is.] He is treasurer of the State of Pennsylvania." It is perhaps worth while to note that the same volume of essays by Benjamin Rush, mentioned in note 6, contains essays on both Benezet and David Rittenhouse. In the latter one reads, "he executed an orrery, in which he represented the revolutions of the heavenly bodies in a manner more extensive and complete than had been done by any former astronomer" (p. 347).

5. On John Bartram, see *inter alia* above, pp. 16 ff. The neglect of the garden is to be explained perhaps by the fact that the heir to it and to his father's botanical interests had been passing these revolutionary years (1773–1777) travelling peacefully in the south, as his own volume records, see p. 95.

6. On Edward Drinker (1680–1782), see the account in Benjamin Rush's *Essays, Literary, Moral and Philosophical,* Philadelphia, 1798, pp. 295 ff. This is reprinted in part in the *Annual Monitor,* No. 2, 1814, p. 8. A brief form of it was published in the *Universal Asylum and Columbian Magazine* for August, 1791, p. 88, and reprinted in *The Friend,* Philadelphia, Vol. 1, 1828, p. 104. I think he was not a Friend, though he is included in Smith's *Catalogue,* Vol. I, p. 543.

Although Rush's article was first published not before 1782 I believe it is the real source of the French account of Drinker. The similarity of language between the words of Marbois and those of Rush in his first and last paragraphs is too striking to be accidental. A genuine private diary of 1779 or 1780 ought not to agree in substance, wording and order so closely with an article written by Benjamin Rush some years later. Possibly an original diary was worked up by the author subsequently. Such would not be unique among the European descriptions of American travel. French visitors to America in their published accounts often relied more on extensive reading at home than on personal experiences abroad. Both passages are printed below for the reader to compare. The French original diary might show even closer likeness to the essay, and if it be recalled that one or perhaps two processes of translation are involved both the differences (*e.g.,* "squirrel" *vs.* "rabbit"; "fourth great grandson" *vs.* "a grandson fifth in succession to himself") are accounted for and the likeness becomes more remarkable.

* * *

BENJAMIN RUSH

Edward Drinker was born on the 24th of December, 1680, in a small cabin, near the present corner of Walnut and Second streets, in the city of Philadelphia. His parents came from a place called Beverly in Massachusetts. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians, and a few Swedes and Hollanders. He often talked to his companions of picking whortle ber-

BARBÉ MARBOIS

A few days after my arrival they introduced me to Edward Drinker, born on Philadelphia soil in 1680. This centenarian told me that his parents' cabin was on the edge of a forest which is to-day replaced by the most densely populated part of Philadelphia. A few scattered huts were then inhabited by Swedes, Dutch and savages. He recalls that he played with their children and caught squirrels in the thickets which are replaced to-day by a

ries and catching rabbits, on spots now the most improved and populous in the city. . . . He was four times married and had eighteen children. . . . Not long before his death he heard of the birth of a grandchild, to one of his grandchildren, the fifth in succession to himself. . . .

He saw the same spot on earth, which at one period of his life was covered with wood and bushes, and the receptacle of beasts and birds of prey, afterwards become the seat of a city not only the first in wealth and arts in the new, but rivalling in both, many of the first cities of the old world. He saw regular streets where he once pursued a hare: he saw churches rising upon morasses, where he had often heard the croaking of frogs; he saw wharfs and warehouses where he had often seen Indian savages draw fish from the river for their daily subsistence; and he saw ships of every size and use in those streams where he had often seen nothing but Indian canoes; he saw a stately edifice filled with legislators, astonishing the world with their wisdom and virtue, on the same spot, probably, where he had seen an Indian council fire. . . .

He saw the beginning and end of the empire of Great Britain in Pennsylvania. He has been the subject of seven successive crowned heads, and afterwards became a willing citizen of a republic; for he embraced the liberties and independence of America in his withered arms, and triumphed in the last years of his life in the salvation of his country.

church, and that he has picked strawberries on the site of the State House. Father of eighteen children, he has seen his fourth great-grandson.

This wild and desert ground where Drinker was born is changed into a rich city noted for its commerce, and inhabited by forty thousand souls. The hut where the savage cooked his fish among a few stones has become a quay where five hundred vessels land every year. Ships and frigates have replaced canoes. The Congress of thirteen Republics sits where the natives held assembly around the council fire.

During his hundred years of existence, Drinker has seen the beginning and the limit of British power in Pennsylvania. He has been the subject of seven monarchs, and to-day he enjoys independence under a republican government.

7. According to the *Boston Gazette* of April 28, quoted by H. Doniol, *Histoire de la participation de la France à l'établissement des États-Unis d'Amérique,* Vol. IV, 1890, p. 349 f. The death was reported in a letter of G. Washington on the 30th to the governor of Cuba (J. Sparks, the *Writings of George Washington,* 1847, Vol. VII, p. 27). Miralles was unofficially representative of the Court of Madrid. His credentials were only from the governor of Cuba and he dealt with the United States only through the French.

8. Octogenarian. 1779 is over a decade too early for the name. Benezet was born in January 1713/4 and died in May 1784.

9. White Quakers. This expression for lax Quakers is interesting but apparently rare. The editor solicits information as to its occurrence elsewhere. It is evidently quite independent of the same term as applied to extreme rigorists in Irish Quakerism about 1840. See Isabel Grubb, *Quakers in Ireland,* pp. 126–130 and the notice in this BULLETIN, p. 87. The term does not appear in the indexes to Quaker histories or historical periodicals. Such lax Friends because of the "limpness of their principles" were called at this period sometimes "Wet Quakers." (M. W. Goodwin, *Dolly Madison,* 1901, p. 21.) Of course there were also the "Free Quakers" who gave up their peace principles to fight for American independence.

10. Fifty years. This is a decade too many as Benezet began teaching when twenty-six. Benezet himself in letters written in 1782 and 1783 speaks of his experience as "forty years" or "nearly forty years." See *Memoir* quoted in note *2,* pp. 12, 16.

11. The persecutions of Benezet's kindred are mentioned in the *Memoir* but not in such detail, except those of his own father.

12. For Benezet's interest in the Acadians see the *Memoir,* pp. 82–91.

13. The first law on the abolition of slavery was not passed until 1780.

14. Mademoiselle Norris can be no other than Deborah Norris (1761–1839), daughter of Charles and Mary (Parker) Norris. The picture of this charming girl, a Quaker and friend of Benezet but captivating to the French diplomat, agrees with all that we know of "Debby Norris" as she is called even in her marriage certificate. The following quotations will sufficiently verify the identification and will refer the reader to some sources of information about her.

"Her father having died when she was four years of age, she was carefully brought up by her mother, a Quakeress of much refinement and culture. She received her education at Anthony Benezet's School for Girls, and was so full of life and vivacity that the gentle Benezet was often perplexed to know how to curb the spirit of mischief in her; but it is said that when he appealed to her sense of honor he never failed to meet with a response. . . .

"To her mother's house came members of the Continental Congress and other important personages, and the duties that fell to her in aiding to receive these distinguished guests gave her admirable training for the high social position that she occupied in later years.

"By the middle of the Revolutionary period, as we learn by the chronicles of the time, she had developed into a beautiful and cultivated woman. Anna Rawle, of Philadelphia, afterwards Mrs. John Clifford, in her diary, under date of February 28, 1781, thus writes of her: 'The widow Norris and her daughter were here to tea. The latter is a most charming girl; for the united charms of mind and person I don't know such another. Doctor Logan will have a prize in her. . . .'

"On September 20, 1781, at the age of [less than] twenty, Deborah Norris was married to Dr. George Logan. . . .

"After a visit to the Logans, Miss Dillwyn writes September 20, 1789: 'Debby Logan is acknowledged by everyone who sees her, whether they have been used only to the women of our land, or the more highly polished Europeans to be one of the most compleatly beautiful and elegant women they have ever seen.'"—Albert Cook Myers in *Sally Wister's Journal,* Philadelphia, 1902, pp. 114 ff.

Of her home before her marriage Amelia M. Gummere ("Deborah Logan and her Contributions to History," in *Journal of Friends Historical Society,* ii, 1905, p. 10) says: "Mrs. Norris's Quaker hospitality was always open to the leaders of the Revolution while elegant and accom-

plished Frenchmen and the plainest Quakers met indiscriminately upon this familiar ground."

No less after her marriage was Deborah Logan likely to be known to French diplomats. Her husband, Dr. George Logan (1753–1821), before his return to America in the autumn of 1780 had been in France in the circles in which Franklin moved. In later years also he was engaged in a mission to that country. To his home at Stenton (see above, p. 36) were welcomed the leading statesmen of America and Europe. See *Memoir of Dr. George Logan of Stenton* by his widow, Deborah Norris Logan, Philadelphia, 1899. Our author, Barbé-Marbois, who apparently was stationed at Philadelphia until 1785, could have described Mademoiselle Norris without depending merely on the memory of a single chance encounter.

A PUBLISHING PROJECT OF ANTHONY BENEZET

The following letter from Anthony Benezet to John Smith of Burlington is published from the original in the Gulielma M. Howland Collection in Haverford College. After indicating how far he had been able to fulfil his friend's request for certain back numbers of two English magazines (possibly for the library at Burlington in which John Smith was interested), the writer broaches his desire for some financial assistance in an enterprise that was near his own heart. This was the printing and distribution of religious literature suitable for religiously minded persons in certain other parts of the American colonies. The literature which he describes as unsuitable because it "pointed at ye Clergy" was partisan literature of Anglican origin and distributed by the Society for Propagating the Gospel. The pieces whose publication Benezet was promoting were in any case, all except his own brief tract against Negro slavery, written by churchmen in good standing and yet quite satisfactory to Friends in their emphasis on inward and spiritual religion.

It could be wished that by the publication of this letter attention could be drawn to the interest and importance of Anthony Benezet. Born like Stephen Grellet in France—at St. Quentin, Picardy, in 1713—he made his home in or near Philadelphia where he died in 1784. His life is well worthy of a good biography. Many of his letters still exist, many of them, like this one, hitherto unpublished. The editor wishes to acknowledge his indebtedness to Amelia M. Gummere for bringing this letter to his attention as well as for certain items of interest concerning its contents. In the appendix of her Rancocas Edition of the *Journal and Essays of John Woolman* will be found convenient brief biographical notes on all the Friends named in the letter, viz.: James Pemberton (1723–1809), p. 513; Benezet, p. 513; Samuel Emlen (1730–1799), p. 515; John Pemberton (1727–1795), p. 516; John Smith (1722–1771), p. 526. The letter is endorsed, "For John Smith at Burlington, with two Bundles of Papers."

TEXT

Philada. ye 8th 2nd Mon. We are already got to ye year 60. It's unaccountable how swiftly time appears to pass away wt. me. It was not so formerly. O Tempora! O Mores.

Dear Friend

Agreable to thy desire I have purchased the followg. Magazines, being all that David Hall[1] can furnish me with, viz[t].

13	London Magazines, being ye whole Sett for....	1758 @ 1s. p[e]	£–13—
1	do for March	1749	
1	do for March	1750	
5	do for July, Octor., Sepr. March & Append[x].....	1754	
5	do March, April, Sepr., Decemr. & Appd[x].....	1755	
6	do Augt., Sepr., Oct., Novr., Decemr. & Appd[x]....	1756	
6	do Jany., June, Octr., Novr., Decemr. & Appd[x].....	1757	
1	Gentleman's Magazine viz. Supplement to ye 16th vol.		
2	do—April & June	1755	
2	do—July & Sept.	1756	
2	do—Jany. & Supplem	1757	
31	at 8d pce.		1.–8
	10 quires thick Post		1.2.6
	Which I now send by the Bearer		£2.16.4

I have inquired of Dunlap[2] & at Bradford's[3] but can get none there so that we must rest so far satisfied for the present: I will keep thy list & as Occasion offers inquire if any more can be met with to compleat the volumes. I have understood at diff[t]. times from Friends & others who have travelled in ye back Parts of Maryland, Virginia & N. Carolina that a religious disposition appears in many, & little help at hand, which led those Friends to desire some suitable Books might be provided, as they were scarce in those Parts, except those sent by ye society,[4] which tho' originally well design'd yet as they point at ye Clergy as the true Guides are liable to bewilder ye honest inquirer. And as we understood when at Flushing, that ye Case was ye same in Connecticut,[5] Oblong etc., it led me to cast about how we could assist them therein. And as some Friends are now reprinting by Subscrip[n]. a Book intitulled The way to the Sabbath of Rest,[6] to which I prevailled, with them to add, The Prefatory Discourse to Hartley's Sermons[7] & 2 Discourses out of Willm. Dell's works,[8] viz. Christ's Spirit a Christian's Strength, & Christ ye Stumbling Stone, I considered that as those Pieces of Hartley & Dells were calculated solely to promote vital Christianity without reference to any particular Sentiments I thought they might be of service, in promoting true piety and in preventing the unhappy prejudices & narrowness of

Spirit which even well disposed People are too apt to receive & which is not easily erazed when once fixed in ye mind, and mentioning it to Jams. Pemberton we concluded to let the printer stamp off 500 of Hartley & Dell's pieces without the Sabbath of Rest which will make about 13 Sheets, to which we would endeavor to add Dell's piece on Baptism[9] of which 4000 are printd. for ye Yearly Meeting; these, with the Piece on the Negro Trade, which we would make as publick as possible for ye sake of ye youth, who have kept themselves hitherto clear of those People, will make a hansom Book & being bound in a cheap & strong Manner may be very suitable to be given away where they may be likely to be of most service.[10] When I first proposed it, I did not know that I should mention it to any but James Pemberton, but finding it would with the binding exceed thirty Pounds, I was going to write to ye printer to lessen ye number but John Pemberton advising me not, and promising to assist therein and Saml. Emlen also giving expectation of some assistance, I let him proceed. And here I seemed to be at my Non plus ultra & thought I would endeavor to compleat it without any farther Application to any, for I am pritty much out of conceit & tired with begging, even of those who could spare a Thousand Pound without having one Tear the less dropt on that account by their Heirs. How foolish and blind are people to save & save & scrape to leave to those who wont remember them one moment the more for it and which will be but fuel for the corruption of their Children, whilst they are deprived of ye pleasure of helping ye weak & relieving the distressed, a Duty which altho' it may prevail where there is but little knowledge of Christianity, yet certain it is that pure and undefilled Christianity, which changes the Heart, cannot subsist where it's wanting, and which I desire, dear John, may prevail & daily encrease in thine & my Heart, as I find were its motives are pure the practice of it encreases the disposition to a universal love and has a great tendency to root out ye old Leaven of selfishness & pride which is so deeply cimented with our nature. But as Wisdom is justified of her Children so is folly manifested by ye effects of ye Fruits of her children. But to the Matter; thy Letter brought to my remembrance a kind proposal thou once made of joining with me in works of this Nature, and as some friends used to say, I found more than freedom to mention it to thee:

My kindest love is to thy wife, Edward, & particularly Sammy & wife, with whom I sympathize for ye loss of their daughter; there was something in that child from her tender youth, that was particularly near to me. She is I trust gone well & safe from ye snares of life, which to ye youth are greater than can be expressed. I remain with affectionate love, dear John,

thy friend

Anthy. Benezet

NOTES

1. David Hall (1714–1772) was the principal partner of Benjamin Franklin in the printing business, forming the firm of B. Franklin and D.

Hall, from about 1748 to 1765. At the time of this letter Franklin was in London, from which place he purchased books for his firm, for the libraries of Philadelphia and Burlington and for other persons named in this letter. Hall also conducted a large book and stationery store on his own account. For this printer and for the two following see Isaiah Thomas, *The History of Printing in America, with a biography of printers,* Second Edition, Albany, 1874, pp. 246, 252 f., 241 ff. respectively.

2. William Dunlap, publisher and printer first at Lancaster and then in Philadelphia. He is to be distinguished from his famous nephew, John Dunlap (1747–1812), the printer of the Declaration of Independence and the founder of the first daily paper in the United States.

3. William Bradford, 3d (1719–1791) was in the book business in Philadelphia from 1739–1777. He was a grandson of the William Bradford (1658–1752), the pioneer of American printers south of New England, who was brought to Pennsylvania by William Penn in 1682 and who removed to New York in 1693. The oldest Bradford was a Friend but was discountenanced by the Friends for his Keithian views. The business he established in 1685 continued through four generations.

4. The "society" is not the Society of Friends but the important Anglican missionary enterprise "The Society for the Propagation of the Gospel in Foreign Parts." Established in England in 1701 by Dr. Bray, it played an important part in fostering the growth of the Church of England in America for nearly a century. It employed scores of agents, built churches, converted Negroes and Indians, established congregations and distributed Bibles, Prayer-books and religious tracts in vast quantities. It was no advantage to the reputation of "the venerable society" among Friends that its first travelling missionary was George Keith, the disowned Quaker. The Society is still extant; its records have been preserved, and its history published.

5. George Whitefield stirred up much religious feeling in Connecticut where he converted Gilbert Tennent, and where the "Great Awakening" is still a matter of history. Probably Benezet's allusion is to this. He himself has evidently been as far as Flushing, and his intimate friend, John Woolman, was about to start on a four months' trip that carried him through Long Island, Oblong, Connecticut and beyond Boston.

6. *The Way to the Sabbath of Rest,* by Thomas Bromley (–1690), is a title scarcely known by modern Friends or by others and its author has failed to secure the immortality of general encyclopaedias. It was, however, widely owned and read by Friends in America. Each member of the Smith family owned a copy. It is also mentioned in the list of John Woolman's lending library.

7. Thomas Hartley (1709?–1784) was at the time an Anglican of evangelical sympathies. The discourse here referred to was on mistakes concerning religion, enthusiasm, experiences, etc. (see below, note 9), prefixed to his collected sermons, 1754, and showed his tendency to mysticism. This no doubt commended his works to Friends. He later became a friend, admirer and translator of Swedenborg.

8. William Dell though never a Friend was adopted as one of the Quaker authors and his books, especially that on baptism, enjoyed a wide vogue for Quaker reading and propaganda for many years. See R. M. Jones, *Studies in Mystical Religion,* 1909, pp. 488–493.

9. *The Doctrine of Baptisms* by William Dell here referred to was first published in 1652 and frequently reprinted for Friends' use (and translated into other languages). The edition here mentioned is doubtless the one described on the title page as: "The Fifth Edition. London Printed: Philadelphia, Reprinted by B. Franklin, and D. Hall. 1759."

10. The successful outcome of Benezet's enterprise is attested by extant copies of well bound books containing just about the combination that he proposed in this letter, excluding Dell's piece on Baptism and including his own pamphlet on the Negro slave trade. The copy in the Haverford College Library (a like copy is in the Isaac T. Hopper collection at Swarthmore College) contains the following:

The Way to the Sabbath of Rest
The Journeys of the Children of Israel
An Account of the Various Ways . . . Dispensations called Extraordinary by Mr. Thomas Bromley.
Printed London. Germantown Reprinted and sold by Christopher Sower, 1759. 280 pages.

A Discourse on Mistakes Concerning Religion, Enthusiasm, Experiences, etc. By Thomas Hartley, rector of Winwick.
London Printed. Germantown Reprinted by Christopher Sower, 1759.
Christ's Spirit a Christian's Strength, by William Dell. Germantown. Printed by Christopher Sower, 1760.
The Stumbling Stone, wherein the University is Reproved. By W. Dell. 168 pages.

Observations on the Inslaving, Importing and Purchasing of Negroes; with some Advice thereon extracted from the Epistle of the Yearly Meeting of the People called Quakers, held at London, 1758. Second Edition. Germantown. Printed by Christopher Sower, 1760. 16 pages. (Including a short piece "The Uncertainty of Death-Bed Repentance.")

See also entries in C. R. Hildeburn, *The Issues of the Press in Pennsylvania, 1685–1784.* 1885. Nos. 1621, 1628, 1658 and in Charles Evans, *American Bibliography,* Vol. III, 1905, Nos. 8309, 8542, 8576, 8577.

ITEMS FROM PERIODICALS

The Friend, Philadelphia

—One of the notable pronouncements of Philadelphia Yearly Meeting was a statement on international relations which was read and adopted at the session on Third Month 29, 1928. Special emphasis was laid upon the importance of securing an agreement among the nations of the world unconditionally to renounce all war.—5 mo. 3, 1928, p. 546.

—Historical sketch of the life of John Dalton (1766–1844), Quaker schoolmaster and chemist, author of the "Atomic Theory of Matter." John Dalton was born in Eaglesfield, Cumberland, England, and was a birthright member of the Society of Friends. At the age of twelve years he began his work as a teacher, conducting the village school at Eaglesfield and later taking a position as assistant in the Friends' School at Kendal. After he moved to Manchester in 1793, he did very little teaching, as most of his time was spent in his private researches in the field of chemistry. He attended the Friends' meeting in Manchester and said, "There is a

considerable body of Friends here; near 200 attend our First-day meetings. I have received particular civility from most of them, and am often at a loss where to drink tea on a First-day afternoon, being pressed on so many hands."

On account of his important work, Dalton received honors and recognition in the scientific world, both at home and abroad, being elected a member of the Royal Society of London in 1822 and ten years later being granted the honorary degree of Doctor of Civil Law by Oxford University. "As a suitable and lasting memorial to the prophet within her walls, a group of Manchester citizens had Dalton sit to Chantry, the famous London sculptor, for a statue which has since stood in the elaborate entrance to the Manchester Town Hall." After Dalton's death, an endowment of $20,000 was raised for the establishment of the "Dalton" scholarships for research in chemistry at the University of Manchester.—5 mo. 10, 1928, p. 561.

—Ruth G. Moore has written an account of the experiences of her grandfather, Abel Green, during the erection of the first school building at Westtown and later when he was a pupil there. Robert Green, the father of Abel, lived on the farm at Westtown and looked after the workmen while the schoolhouse was being built. Although only twelve years of age, the boy Abel used to help by carrying bricks to the bricklayers, and with another boy drove the ox-team into Philadelphia in order to bring out hinges, latches and other hardware needed for the new building. The school was opened in 1799, and the name of Abel Green is on the list of the first hundred pupils who attended Westtown School.—7 mo. 12, 1928, p. 19.

—Copy of a sermon preached extemporaneously by William Savery (1750–1804) of Philadelphia, a minister in the Society of Friends, at the Borough Market, London, on the evening of Seventh Month 31, 1796.—9 mo. 6, 1928, p. 109 (and continued).

—Swarthmore Friends (England) are appealing for assistance in defraying the expense of some very necessary repairs which have recently been made in the old meeting house at Swarthmore, over the doorway of which is the inscription, "Ex Dono G.F. 1688." Adjoining the meeting house is a field of three acres which was also given to Friends by George Fox. "Let the rest of the ground," he says, "maintain the meeting house . . . that Friends may be sure of a meeting house forever that is free and will maintain itself." This it has done for the past 240 years, but extra expenditures are necessary at this time because of the damage caused by the severe gales of last autumn.—9 mo. 20, 1928, p. 142.—See also *Friends' Intelligencer,* 9 mo. 15, 1928, p. 735.

—A meeting house at Westtown School, Pennsylvania, has been provided by the gift of Arthur and Emma F. Perry, of Boston. The work of construction has already begun.—9 mo. 27, 1928, p. 152.

—A reunion of 200 descendants of Jonathan Evans (1759–1839) was held at Springfield Meeting House near Media, Pennsylvania, on Ninth Month 22, 1928. Papers mostly of an historical or reminiscent character were read.—10 mo. 4, 1928, p. 164.

The American Friend

—Picture and description of the new meeting house which has been erected by the Friends' meeting at Winston-Salem, North Carolina. Although this meeting was organized only fifteen years ago, with fifteen members, it has grown so in size that it was necessary to build this fine new meeting house which will accommodate four hundred people. Quarterly meeting was held there for the first time on Third Month 17, 1928.—4 mo. 5, 1928, p. 242.

—On Fourth Month 3, 1928, the cornerstone was laid for the new meeting house at Wyandotte, Oklahoma. Charles O. Whitely gave the principal address before an audience of about 750 people, consisting of the children and faculty of both the public and Indian schools, as well as townsfolk and visitors from Miami.—4 mo. 19, 1928, p. 282.

—In Fourth Month, 1928, the first Yearly Meeting of Friends in Cuba was held at Puerto Padre. The sessions were full of interest and inspiration to all those who attended. In giving an account of the closing meetings the local paper said, "Yesterday 'Los Amigos' departed for their respective homes, leaving an impression in our souls of the teachings of Christ. This element that preaches the truth because it is based on the pureness of God has left Puerto Padre a trail of pleasant remembrances to all who had the fortune to witness their mode of action and teaching." —4 mo. 26, 1928, p. 295.

—The monthly meeting of Friends at Newport, Indiana, which was first organized in Eighth Month, 1927, secured the necessary funds and erected a new meeting house which was used for the first time in Second Month and dedicated in Fourth Month, 1928.—4 mo. 26, 1928, p. 302.

—A brief resumé of the history of Quakerism in North Carolina is given in the announcement of the rededication of the Piney Woods meeting house in Fifth Month, 1928.—5 mo. 24, 1928, p. 367.

—In his poem, "A Vision of Saints," Lewis Morris presents pictures from the dim and legendary past, telling the story of lives of heroic devotion lived in the Middle Ages and closing by bringing before our eyes some of the great and sainted figures of the present age. It is worthy of note that the author has included Elizabeth Fry side by side with Cecilia, Francis of Assisi, Elizabeth of Hungary, Catherine of Siena and Father Damien. The quotations from this poem, which are given, show the beautiful and sympathetic manner in which the poet has told the story of the life and work of Elizabeth Fry.—6 mo. 7, 1928, p. 396.

—Edmund Stanley, who for the past fifty years has been an outstanding figure in the work of Friends, died at the Wesley Hospital in Wichita, Kansas, on Fifth Month 21, 1928. Dr. Stanley was born in Hendricks County, Indiana, in 1847, began his teaching career at the age of 17, and came to Wichita in 1898, to take up the position of President of Friends' University. The school continued under his wise direction for twenty years, when he resigned his place as head of that institution. Edmund Stanley had been Clerk of Kansas Yearly Meeting for thirty-nine years, and prior to that Assistant Clerk for seven years, and had never missed one of the sessions of that yearly meeting from the time of its organization more than fifty years ago. He attended the meeting at which the Five Years' Meeting of American Friends was organized, and was presiding clerk at its first sessions held in 1902. In the death of this eminent Friend, Quakerdom has lost one of its most prominent leaders in the Southwest.—6 mo. 7, 1928, p. 399.

—The revision of the General Advices and Queries of London Yearly Meeting, which has been under consideration for two years, was completed at the sessions held in 1928.—7 mo. 12, 1928, p. 485.

—The Friends of Grassy Run Meeting, near Sabina, Ohio, commemorated the centenary of its establishment on Sixth Month 24, 1928. An account of the centenary exercises is given, and mention is made of some of the well-known Friends who have belonged to this meeting.—7 mo. 26, 1928, p. 531.

—Account of the sessions of the Nineteenth Annual Young Friends General Conference, held in Richmond, Indiana, Seventh Month 27 to Eighth Month 5, 1928. Besides a resumé of the addresses and courses given, and a list of all those who registered, there are pictures of the different delegations in attendance and the buildings at which the meetings were held.—8 mo. 16, 1928, pp. 579–593.

—Two memorial articles (with portrait) in tribute to the life and good works of John R. Cary, an outstanding leader of the Society of Friends, who died suddenly at the home of his son in Baltimore, Maryland, on Eighth Month 8, 1928. John Cary was very closely associated with many of the activities of the Five Years' Meeting of Friends in America, and was the Presiding Clerk of its sessions in 1922. For many years he was also Clerk of Baltimore Yearly Meeting and, from the time that he first made his home in Baltimore in 1879, at the age of 22, he was prominent in the work of Baltimore Monthly Meeting and was very influential in many civic and religious activities, such as advancement of the Negroes, Bible Class at Light Street Meeting House, Federation of Churches, Young Men's Christian Association, Prisoners' Aid Association, etc. An editorial in the *Baltimore Sun* for Eighth Month 9, 1928, pays high tribute to this well loved Friend and is very aptly entitled, "He went about doing good."—8 mo. 23, 1928, p. 599.

Friends' Intelligencer

—In her diary, under date of 4 mo. 9, 1925, Anna L. Curtis describes a visit that she made to the Friends' burying-ground in Pyrmont, Germany. There were at one time several Quaker meetings in the same neighborhood, but Pyrmont seems to have been the only one to have built a meeting house. The building was sold a number of years ago, but the little burying ground nearby is still the property of the Religious Society of Friends of England. Although the little plot was somewhat neglected at the time of her visit, Anna Curtis says that since that time the German Friends have undertaken to keep it in order on behalf of the English Friends.—3 mo. 31, 1928, p. 256.

—Resolution adopted by the Faculty of Swarthmore College in tribute to William Cameron Sproul, who died on Third Month 21, 1928. In speaking of his career, the Faculty resolution says, "We have watched his public career with abiding interest and warm sympathy, and have rejoiced in his achievements as senator and governor of our state. The first Quaker governor of this commonwealth since the days of William Penn, and a loyal and generous alumnus of the college, he has contributed largely to the lustre and to the resources of his Alma Mater. . . . The Astronomical Observatory which he bestowed upon the college and the scholarships which he has maintained have been a most practical method of embodying in college students the ideals of the world of learning which won his youthful allegiance and retained his loyalty throughout his life."—4 mo. 7, 1928, p. 277.

—A brief resumé is given of a paper on "Thomas Young, Physician and Scientist" by Professor Davenport Hooker, of Pittsburgh, which was read before the Lambda Alpha Medical Society and published in the *Journal of the American Medical Association* (January 4, 1924, p. 55). The author says that this Quaker physician, Thomas Young (1773–1829), "left his pioneer mark on a wider range of subjects than any man ever has done," making basic contributions to ophthalmology, physics, Egyptology, political science, medicine, music, shipbuilding, and hydraulics. After giving an account of the life and work of this distinguished physician and scientist, Professor Hooker goes on to tell of the valuable contributions made to medicine by other members of the Society of Friends, as for instance, Thomas Dimsdale, William Tuke, John Fothergill, John C. Lettsom, Thomas Hodgkin, Jonathan Hutchinson and Joseph Lister.—4 mo. 28, 1928, p. 333.—See also *The American Friend,* 5 mo. 3, 1928, p. 313, and *The Friend* (Phila.), 6 mo. 14, 1928, p. 622.

—Account of the life (with portrait) of William P. Bancroft, one of the best known and most loved members of the Society of Friends, who died at his home in Wilmington, Delaware, on Fourth Month 20, 1928. William Bancroft was born in Wilmington in 1835, and at a very early age began to work in his father's cotton mill, learning the value of hard work

and gaining the practical knowledge that enabled him to help build up and guide to prosperity a great industry. From very early manhood and for many years he was clerk of Wilmington Monthly Meeting, and was also the most active member of Wilmington Friends' School Committee, and from its beginning until a few years ago was clerk of the George School Committee. William Bancroft was always deeply interested in the growth and progress of his native city, and as President of the Park Commission he was influential in securing for it one of the finest park systems in America. He was also the chief instrument in creating for Wilmington the great free library system which it enjoys today.—5 mo. 5, 1928, p. 355.

—Extracts from an article on the Lister family by Harvey S. Thatcher, M.D., which was printed in the *Journal of the Arkansas Medical Society.* This paper gives an account of the three Joseph Jackson Listers and the valuable contributions that they have made to the scientific knowledge of the world. Since about 1705 the Lister family has been affiliated with the Religious Society of Friends. The first Joseph Jackson Lister (1786–1869) perfected the achromatic lens and made the microscope a more useful scientific instrument. His son, Lord Lister (1827–1912), was a great surgeon and the first to discover and use the aseptic treatment of wounds, without which many of our present-day operations would be impossible. The third Joseph Jackson Lister, who died in 1927, was the son of the famous botanist, Arthur Lister, and did most important work on the study of Foraminifera, for which he was awarded a fellowship of the Royal Society in 1900.—5 mo. 19, 1928, p. 395. (See BULLETIN, 17: 30.)

—Among some of the recent acquisitions to Friends Historical Library, Swarthmore College, are the following:

1. A letter written by Thomas Chalkley and addressed to James Steel, in which Chalkley tells of the difficulty he is having with a neighbor about a party line fence. This letter was presented to the library by Robert E. Spiller, a direct descendant of Thomas Chalkley.—7 mo. 21, 1928, p. 580.

2. The arm-chair of Elias Hicks, the gift of his great-great granddaughter, Anne Mott Franklin Campbell. The chair is cane-seated, and of an eighteenth century solidity and comfort.—5 mo. 26, 1928, p. 414.

—Report of the proceedings of the Friends' General Conference, held at Cape May, New Jersey, Seventh Month 5th to 12th, 1928.—7 mo. 28, 1928, supplement.

—Clarence and Lily Pickett, host and hostess of the Friends' International House at Buck Hill Falls, Penna., have written an account of this "good will embassy" in America. When the work was first started five years ago, largely through the concern of the late Susan P. Wharton, provision was made for two lectures each week on religious and international themes. During these five years the movement—now known as Foxhowe—has taken deep root. The lectures have continued under the

leadership of Alexander C. Purdy and Clarence E. Pickett, and a Bible class has been conducted for three summers, averaging over one hundred in attendance during the summer. One of the developments has been the building of a special home for this work, where hospitality can be offered to lecturers and guests from foreign countries, and which is now known as "Friends International House."—9 mo. 22, 1928, p. 754.—See also *The Friend* (Phila.), 9 mo. 20, 1928, p. 139.

The Friend (London)

—Report of the splendid social service work being carried on by the Bedford Institute Association. Since this work was started by Friends more than half a century ago, it has grown steadily, and the Association now has nine branches which are situated in the Central and East-End districts of London.—5 mo. 18, 1928, supplement.

—A visitor to the Friends' meeting at Vancouver, B. C., has written an account of that Quaker outpost in the farthest west, which is part of British Columbia Quarterly Meeting, Canada Yearly Meeting. This little meeting has had many difficulties to overcome in carrying on its work and has always been handicapped because it had no regular place of meeting. Vancouver Friends have just recently been fortunate in securing a permanent home in the residential district where they can hold their meetings for worship and which they hope to develop into an important centre for Friends' work. Friends travelling through this part of the continent should not fail to attend this meeting and can be assured that they will receive a very cordial welcome from the Friends of Vancouver.—7 mo. 6, 1928, p. 615.

—On Sixth Month 29, 1928, a celebration was held to commemorate the centenary of the founding of Grove House School, Leighton Park. Part of the exercises consisted of the unveiling of a bronze tablet in memory of Lord Joseph Lister (1827–1912), the most distinguished son of old Grove House.—7 mo. 6, 1928, p. 616.

—Photographs of some of the striking work of David Evans, a Friend and a well-known sculptor, were exhibited in the Library of Friends House during London Yearly Meeting. David Evans is a Manchester man and when at the Royal College of Art won the coveted Prix de Rome that gave him three years' study in Italy. He has recently completed fine portrait busts of John Galsworthy and his wife.—7 mo. 20, 1928, p. 657.

—Friends of Lancaster Monthly Meeting (England) gathered at Yealand on Eighth Month 8, 1928, to celebrate the tercentenary of the birth of Richard Hubberthorne (1628–1662), one of Fox's most trusted comrades. From the account of his life, given by Elisabeth Brockbank at the afternoon session, we learn that Hubberthorne was the son of a Yealand yeoman farmer, and that he was educated at the Free Grammar School at

Warton, a neighboring village. He joined the army but left it after two years' service to return to his duties on the home farm. He joined a company of the "Seekers" and it was at one of their monthly meetings at Preston Patrick that Hubberthorne first met George Fox. The two became close friends and Hubberthorne became one of the pioneers of the "Valiant Sixty." Hubberthorne's first work was to build up his home meeting, but later he was one of the six pioneers who brought the Quaker message to London. In 1662, when the persecution of the Friends waxed very bitter, Hubberthorne was committed to Newgate Prison where he died of gaol fever, aged 34.—8 mo. 17, 1928, p. 742. We understand that a complete biography of Richard Hubberthorne, written by Elisabeth Brockbank, is ready for publication.

—Historical sketch by Wilhelm Hubben of the former Quaker communities at Minden and Pyrmont, Germany, with pictures of the meeting house which was built at the latter place in 1796 and sold in 1885. Both of these little communities originated about 1790 and continued to exist until about the middle of the nineteenth century, in spite of the unsympathetic attitude of the government and frequent persecutions.—9 mo. 7, 1928, p. 804.—A complete history of Quakers in Germany, written by the same author is, we understand, to be published shortly under the title *Die Quäker in der deutschen Vergangenheit.*

Miscellaneous

—A short but comprehensive resumé is given of the history of the Quaker movement in Norway in *Friends' Quarterly Examiner,* Seventh Month, 1928, pp. 221–228, written by Marie Andersen, a Norwegian Friend.

—A recent proposal to build a main highway past Jordans further threatens the quiet peace and seclusion of that Quaker shrine. H. Wilson Harris has voiced the protests of Friends against this innovation in a letter to the Editor of *The Spectator* (London), June 23, 1928, p. 937.

—*The American Magazine of Art,* Vol. 19, No. 2, p. 79, reproduces a portrait of Mrs. West and her son Raphael by Benjamin West, exhibited at the Royal Academy, London, 1777, bequeathed by Mrs. Mary Warden Harkness to the Cleveland Museum of Art.

—In the *International Studio,* July, 1928, p. 71, there is a picture of the miniature of William Penn on copper, attributed to Samuel Cooper, which is said to be an interesting example of British miniature painting in the seventeenth century.

—The semimonthly organ of the Tolstoians, published at Sofia, called *Swoboda,* devoted its issue of October 16, 1927, to Quakers and Quakerism. Amid the Bulgarian script may be recognized the pictures of George Fox, Carl Heath, William Penn, the treaty with the Indians, Elizabeth Fry.

—*Quakers,* a one-act play by A. von Kotzebue (1761–1819), was translated and printed in *Poet Lore,* June, 1927.

—The September, 1928, issue of *Terre Nouvelle* contains an article by the editor, Léon Revoyre, on "Quakerisme, Tolstoisme et Révolution."

—An account of the life and teaching of George Fox is contained in an article entitled, "George Fox, Prophetes Hebraeus Redivivus" in *The English Review,* February, 1928, pp. 196–203, by H. F. B. Compston. While somewhat critical in his attitude at times, the author is, on the whole, sympathetic with the beliefs and ideals of the Society of Friends.

—An article telling of "The English Settlers in Colonial Pennsylvania" appears in *The Pennsylvania Magazine of History and Biography,* 52 (1928): 317–341. In this an account is given of the early Quaker settlements in Delaware and New Jersey as well as in Pennsylvania.

—The valuable contribution which Friends made to the literature of Pennsylvania in the colonial period is described in an article in *The Pennsylvania Magazine of History and Biography,* 52 (1928): 289–316. The writer mentions especially the works of William Penn, John Woolman, Thomas Chalkley, John Bartram, James Logan, Caleb Pusey, and many others.

—Portions of an address given by the Honorable Edward C. Stokes, of Millville, N. J., entitled "The Quakers and the Early Citizens of Burlington," are published in the *Proceedings of the New Jersey Historical Society,* 13 (1928): 166–182. This address was delivered on October 12, 1927, on the occasion of the celebration of the 250th anniversary of the founding of Burlington. In speaking of the Charter adopted by the Quaker settlers of New Jersey, he says, "The principles of the great organic law of our country are to be found in the Concessions and Agreements adopted and amplified by the settlers of Burlington. Placed side by side with the famous Bill of Rights of our Constitution, it anticipated the former 113 years by a declaration of principles of personal liberty, perhaps infringed upon, but certainly not improved in the years that have passed."

—"What Worries the Quaker?" is the title of an article by Clarence E. Pickett in *The Christian Century,* 45 (1928): 238, in which are outlined some of the problems which confront the Society of Friends today.

—*The Providence Journal* (Rhode Island), April 15, 1928, contains an article telling of the decision of Providence Monthly Meeting to sell its meeting house on North Main street and to build another one in a quieter and more secluded location on the grounds of the Moses Brown School. "With this sale will disappear the plain wood structure that has stood at the corner of North Main and Meeting streets since 1840, and which replaced another even more venerable than that." The writer goes on to

tell of the beliefs and practices of the Society of Friends, and concludes with an historical sketch of the beginnings of Quakerism in New England and the struggles and persecutions of some of the early Friends. Accompanying this article is a picture of Willis H. White, the presiding Clerk of Providence Monthly Meeting.

—*The Westonian,* Summer Number, 1928, pp. 13 ff., prints a list of rules and arrangements drawn up for Ackworth School in 1799.

—Among many recent references to the Quaker background of Herbert Hoover may be mentioned in particular the July 1928 issue of *The Palimpsest,* the monthly magazine of the State Historical Society of Iowa. The whole number is devoted to a single Iowa community lying between the Iowa and Cedar rivers on the Iowa City—Rochester road. This community was and remains largely Quaker, including the towns of West Branch and Springdale. The issue accordingly is a small bit of local Quaker history as will be seen by the titles of the several brief articles: "The Lay of the Land," "The Coming of the Quakers" (by Louis T. Jones, abridged from his *Quakers of Iowa*), "The Inner Light," "Dusky Lading" (on the Underground Railroad), "John Brown's Band" (by Irving B. Richman, abridged from his *John Brown among the Quakers*), "The Scattergood Seminary," "Bert Hoover" (recollections of Herbert Hoover), "Boyhood in Iowa" (recollections by Herbert Hoover), "The Community Clubs." The illustrations include, beside a map, pictures of the meeting house and high school at Springdale, the Scattergood Seminary, Hoover's birthplace, a picture of Hoover as a boy, the old John Brown House.

NOTES AND QUERIES

On Fifth Month 26, 1928, the members of Friends' Historical Association were fortunate in finding clear skies to greet them for the annual summer outing and under favorable auspices set out for Old Kennett Meeting House. Assembling there, the President opened the proceedings promptly and a large and interested audience listened with pleasure to Ellen Pyle Groff's account of Kennett meeting, its origin and stories of its founders. On the conclusion of her address, J. Carroll Hayes read a history of Indian Hannah, a carefully garnered store of remembrance of this picturesque and romantic figure of the last of the Lenni Lenape Indians in Chester County. The interest and pleasure with which the Association heard these two papers was evident from the remarks of the audience on the rising of the meeting for adjournment to Longwood.

Before adjournment, the meeting attended to two matters of importance —the first the adoption of a seal for the Association, a matter which has

long held the attention of the Directors. On their recommendation, a design based on the coat of arms of William Penn, worked out under the care of the Sites and Relics Committee under the chairmanship of Horace Mather Lippincott, was adopted.

Albert Cook Myers then presented the following resolution:

"Resolved, that the Board of Directors of Friends' Historical Association appoint a Committee of ten members of the Association to coöperate with the Haverford College Alumni Association, Westtown Alumni Association, and the Chester County Historical Society, in the endeavor to bring about the erection of a suitable marker at the birthplace of Isaac Sharpless, the Quaker Fisherman, Astronomer, Historian, Educator and President of Haverford College." This resolution being duly seconded was unanimously adopted.

The meeting then adjourned to Longwood Meeting House (see frontispiece) where, in the beautifully simple setting chosen by "Progressive Friends" for their meeting house in Anti-Slavery times, the Association heard with appreciation an account of Longwood Meeting from Charles J. Pennock, including its championship of unpopular causes—many of which today are won—and from Mabel P. Foulk, a delightful story of Bayard Taylor and his family relations.

The "Golden Wedding of Longwood," by John Greenleaf Whittier, so closely associated with Longwood, was read by Anna B. Lamborn Polk.

The Association finally adjourned to a picnic supper under the shelter of the meeting house trees and, after sociable visiting from one group to another, they dispersed to their homes, with memories full of the histories so pleasantly recounted among such interesting surroundings and with warm gratitude for the delightful hospitality shown by local Friends.

A welcome interest in Quaker history on the part of teachers as well as students is evidenced by the increasing number of theses for doctor's degrees being written in America on various aspects of Quakerism. In most cases the students are Friends but they receive often cordial support from the university or college authorities. The following is a partial list of theses in preparation or theses completed but not yet published:

Francis C. Anscombe, of Salem College, Winston-Salem, N. C. "The Contribution of the Quakers to the Reconstruction of the Southern States." (University of North Carolina.)

George P. Hayes, of Agnes-Scott College, Decatur, Georgia. "Robert Barclay: His Life, Works and Position in the History of Quaker Thought." (Harvard.)

Walter J. Homan, of Whittier College, Whittier, California. "The Principle of Silence in Quaker Worship." (Yale.)

Lester M. Jones, of DePauw University, Greencastle, Indiana. "Recent Humanitarian Reform Activities of American Quakers." (Columbia.) (In press.)

Warren C. Middleton, of DePauw University, Greencastle, Indiana. "The Element of Denunciation in George Fox, the Founder of Quakerism." (Yale.)

Richmond P. Miller, of Swarthmore College, Swarthmore, Pa. "Quaker Social Policy and Practice in Pennsylvania from 1681 to 1756." (Harvard.)

Edgar H. Stranahan, of Penn College, Oskaloosa, Iowa. "A Program of Education Coherent with the Educational Values in Quaker Mysticism." (Boston University.)

Edward N. Wright, of the University of Pennsylvania, Phila., Pa. "Conscientious Objectors in the Civil War." (Pennsylvania.)

Luella M. Wright, of Iowa City, Iowa. "The Literary Life of the Early Friends, 1650–1725." (Columbia.)

Edith Philips, of Goucher College, Baltimore, has been awarded a Guggenheim fellowship to study in French libraries the Quaker and Quaker ideas in French literature with particular reference to the eighteenth century. Elnith Griffiths, a graduate of the University of Wales, holding a fellowship at Bryn Mawr College, is making a study of the settlement of Welsh Quakers in Pennsylvania.

It is not unusual for Friends to call attention to the success of our members in various lines of work. What moral is to be drawn from such self-gratulatory facts is not evident. But in his book on *Common Sense and Its Cultivation* (Dutton, 1926), Dr. Hanbury Hankin, who is not a Friend but a government experimental chemist at Agra in India, uses the Quaker success in business and science and philanthropy as an argument for his view that intuition and common sense are more useful than formal education and reasoning. It was, he believes, not the integrity or thrift of the Quakers that made them successful but their custom of deciding questions subconsciously. He devotes a whole chapter to recounting examples of the "mentality of the Quakers." He shows that before 1900 the chance of an Englishman to be elected into the Royal Society was forty-six times greater if he was a Friend or of Friendly descent, and thinks it is still improving. For a more recent reference to F.R.S. Quakers see *The Friend* (London), 6 mo. 1, 1928, p. 405. We understand that Professor Sceva B. Laughlin of Salem, Oregon, is preparing a study of the disproportionate number of Friends in the American *Who's Who*.

Attention has been often drawn of late (*e.g.*, in this BULLETIN, *supra*, p. 34), to the existence in modern German of a verb derived from "Quaker." The verb carries the pleasant connotation of service rendered "unto one of the least of these." That the English tongue also formed verbal derivatives from "Quaker" is shown by a passage in *William Law and Eighteenth Century Quakerism* by Stephen Hobhouse (see BULLETIN, 17: 39). In a hitherto unpublished letter of the poet John Byrom dated 1736,

he speaks of Madame Guion "whom the Quakers pretend to have been a Quaker, and use her name in quakerizing such as they can prevail upon" (p. 137). A few sentences earlier (p. 136) he refers to Fanny Henshaw as "the poor bequakered party, whose unhappy case it is to be so infatuated." The form "quakerized" is recognized by the *New English Dictionary* with a quotation from Miss Mitford, 1825: "She is all over quakerized, as you of course know," but "bequakered" is not mentioned. It is a rare pleasure to find an English word omitted by O.E.D., especially when as in this case it is used by an English man of letters. Are these words found elsewhere?

The Genealogical Society of Pennsylvania is securing from Friends House, London, copies of Friends' records for the various counties of England. The following are already filed in the collections of the Society, and are available for purposes of genealogical research:

Berkshire and Oxfordshire—Births, Marriages, Burials
Bristol and Somerset—Births, Marriages, Burials
Buckinghamshire—Births, Marriages, Burials
Cheshire and Staffordshire—Births, Marriages, Burials
Cornwall—Births, Marriages, Burials
Cumberland and Northumberland—Births, Marriages, Burials
Derbyshire and Nottinghamshire—Births, Marriages, Burials
Durham—Births, Marriages, Burials
Essex—Births, Marriages, Burials
Gloucester and Wilts—Births, Marriages, Burials
Hereford, Worcester and Wales—Births, Marriages, Burials
Lancashire—Births, Marriages, Burials
Leicestershire—Births, Marriages, Burials (See Warwick, etc.)
London and Middlesex—Births, Marriages, Burials
Northamptonshire—Births, Marriages, Burials
Suffolk—Births, Marriages, Burials
Surrey—Sussex—Burials
Warwickshire, Lesiter and Rutland—Births, Marriages, Burials (See Leicestershire, etc.)
Westmoreland—Births, Marriages, Burials
Yorkshire—Births, Marriages, Burials

The Society still lacks the records of: Bedford and Hertfordshire, Cambridge and Huntingdonshire, Dorset and Hampshire, Lincolnshire, Norfolk and Norwich, Devonshire and Kent.

The attention of students of early English Quaker history should be called to the McAlpin Collection of British History and Theology at Union Theological Seminary, New York. Established over fifty years

ago this collection now amounts to about 15,000 tracts. The dates are between 1500 and 1700 but the majority of them fall near the time of the rise of Quakerism. The actual Quaker publications are perhaps not so completely represented as in one or two Friends' libraries, and the publications of those prolific years, 1640–1660, are more completely collected and catalogued in the Thomason Tracts of the British Museum. But the student of the sects that were predecessors and contemporary to the first Friends will find here vast stores of material. A brief account of the collection, written by Charles R. Gillett, was published by the Seminary in 1924. A full chronological catalogue of the titles in four volumes is in course of publication under the same auspices and is already about half ready.

One of the most interesting recent American biographies is called *The Father of Little Women,* by Honoré Willsie Morrow (Boston: Little Brown and Company, 1927). It is the life of Bronson Alcott based on much unpublished material, and in that life a brief but important part was played by "Robert Haines, a wealthy Quaker, devoted to cattle breeding and natural science." Robert Haines was so interested in Alcott's ideas on education that he invited him in 1830 to establish a school in Germantown near Philadelphia, and he helped him secure pupils (largely Friends) and otherwise subsidized the newly married Alcotts until he died less than two years later. Without his support the school dwindled, but his assistance had launched Alcott on his career in experimental education and child study.

The name Robert Haines is certainly an error for Reuben Haines, a resident of Germantown, of a well-known Quaker family. He was presumably the son of Jesse (1756–1856) and Rachel Haines (see account of them in *Clovercroft Chronicles,* by M. R. Haines, Philadelphia [1893], pp. 12 ff.) and he married Jane Bowne (died 4 mo. 26, 1843). To our fellow member Henry Ferris we are indebted for this suggestion based on an entry in *The Friend* (Phila.), 5 (1831): 16: "[Died] in this city, of apoplexy, on the morning of the 19th instant [Oct., 1831] Reuben Haines of Germantown in the 45th year of his age." He also calls our attention to two passages in the *History of Old Germantown,* by N. H. Keyser and others (Germantown, Penna., 1907), in one of which there is a statement that Reuben Haines in 1829 selected Joseph Bockius "to organize in Germantown the Lancastrian system of teaching" (p. 212); in the other the birthplace of Louisa Alcott is identified with the site of Nos. 5423–27 Germantown Avenue (p. 301).

Quaker subjects figure in certain recent books. Dean W. R. Inge has contributed to the series, "The Little Books of Modern Knowledge," a

condensed volume on *Protestantism* (Doubleday, Doran and Company, 1928). The Chapter on Quakerism presents the very favorable verdict which the Dean's recent utterances on Quakerism have led us to expect from him.

One would hardly expect Quakerism to form a special chapter or climax to an elaborate critique of Catholicism. But such is the case. Ambrosius Czakó, a Hungarian, who has been in touch with Friends in England and in Vienna, has published in German *Der Katholizismus* (Vienna, 1928).

H. K. Rowe, a Baptist writer, includes a chapter on George Fox in his *Modern Pathfinders of Christianity* (Fleming H. Revell, 1928).

Robert Muschamp, a distinguished antiquarian of Radcliffe, England, is preparing an account of the Society of Friends in Rosendale, and in this connection wishes to secure information respecting a certain James Radcliffe who secured a certificate of removal from his monthly meeting on Fourth Month 18, 1685, and left England in the same year. There is a short account of him in Bowden's *History of Friends in America,* and in this it is stated that he settled in Wrightstown, Pennsylvania. He died about 1690. It is the thought of Robert Muschamp that perhaps there may be some descendants of this James Radcliffe in the United States, and if so that they might be able to supply some further information in regard to the life of this Friend. Robert Muschamp inquires especially whether this James Radcliffe was related to the Radcliffes of Chapel Hill, who presented the burial grounds to Friends, and a member of which family came to America with the Harrisons, Pembertons of Bolton, and Mathers of Radcliffe. Any information in regard to this James Radcliffe will be very much appreciated, and should be sent to Horace Mather Lippincott, 3400 Walnut Street, Philadelphia, or to the Editor of the BULLETIN.

M. S. Parvin has written to the Editor suggesting that many of the readers of the BULLETIN would be interested in knowing that the city of Reading is about to establish a reservoir on the site of Maiden Creek meeting house and burial ground in Berks County, Pennsylvania. The city authorities have given to Exeter Monthly Meeting, held at Reading, a five-acre tract located about three-quarters of a mile further west, and have agreed to remove and re-erect the meeting house and schoolhouse (using such materials of the old building as are found suitable), to ornament the grounds with trees and to provide for the permanent care of the same. They have also offered to take up the bodies and re-inter them in the new ground, erecting a tablet giving the names of all buried there. We understand that the bodies were moved on Fourth Month 20, 1928, but we do not know how the rest of the plans have progressed.

The meeting house referred to is the original one built by Friends in

1759, with burying ground on same plot of approximately one acre. At the time of the Separation the Orthodox Friends built the brick house about a mile further west, but the burying ground has been used by both branches.

Very stimulating for those who wish to refresh their knowledge of Quaker history and activities is the section in the *Friends' Intelligencer* entitled, "Can Thee Tell Me, Friend?" All sorts of questions are asked in regard to outstanding people and important events in the Society of Friends, past and present, and the answers are printed in another part of the paper. This department is conducted by Ruth H. Conrow, of Westtown School, Westtown, Penna. *The Friend* (London) has a similar department, which is called, "Canst Thou Tell," in which are asked the same kind of questions.

BOOK REVIEWS

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.

Friends' Book Store, 1515 Cherry Street, Philadelphia.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book and Supply House, Richmond, Indiana.

Friends Book Centre, Friends House, Euston Road, London, N. W. 1, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

Baker, Elizabeth B., and Baker, P. Noel. *J. Allen Baker, M.P., A Memoir.* London: The Swarthmore Press, Ltd. 1927. P. 269, cloth. $2.25.

Quaker literature is rich in biographies of many outstanding men who have been leaders and moulders of public opinion. A memoir worthy to be classed with the best of our Quaker biographies is the life of J. Allen Baker, M.P., by his wife, Elizabeth B. Baker and by his youngest son, P. Noel Baker, Professor of International Relations in the University of London.

The authors have collaborated with skill and a nice sense of proportion. They have given an impressionist account of Allen Baker's personality rather than a detailed story of his life, with the result that while the reader is given an adequate idea of Allen Baker's amazingly varied and

useful career there emerges from the pages a real character of great personal charm and power whose influence, one feels, is still dynamic.

Born of English parents on a Canadian farm in 1852, Allen Baker, at the age of 24 went to England where, associated with his brothers, he became the director of an important manufacturing concern which later established business connections all over the world. He was a leader in the early Adult School Movement in England—the precursor of the modern Workers Educational Association, and for twelve years he served on the London County Council. It was as a County Councillor that Allen Baker was drawn into an ever-widening circle of public usefulness. The Housing problem, the Temperance cause and Transportation all claimed his serious attention, though it was more particularly in the electrification and municipal operation of the London Tramways that Allen Baker made his most important and enduring contribution to the life of the great metropolis.

The greater part of the memoir, and the most interesting, deals with Allen Baker's life after his election to Parliament in the so-called "Khaki Election" of 1900 when the Boer War was still in progress. While calling himself a "Radical," he was supported both by "Liberals" and "Labour," and he was among the few men in public life at that time who openly condemned the Boer War. From this time on his Quaker, pacifist convictions came more and more into evidence. He was a Pacifist of a thoroughgoing and courageous type whose outspoken language on occasions won for him the title of "the fighting Quaker." His constituents received a liberal education in the problems of peace and war, and he never missed an opportunity of bringing the question not only before his own constituents but before the general public as well.

True to the policy of that great liberal statesman, Gladstone, Allen Baker opposed the policy of naval expansion pursued by the Rosebery and Salisbury governments; while he did not hesitate to point out that as a result of forcing the pace in naval construction, Great Britain must share responsibility for the later inflation of naval armaments which in the long run seriously threatened the security and naval supremacy of Britain rather than making her position more secure. A Quaker by training and conviction, and a successful man of affairs, his wide business connections, founded on interests common to men in different lands and carried on by the coöperation of many nations, daily forced on his attention the economic inter-dependence of the nations. But above the logic of economics he believed in moral power as the force which really commands predominance in the world, and he always maintained that a courageous British lead in reduction of armaments would evoke a similar response from other nations and especially from Germany.

The chapters on relations with Germany are significant as they deal with what was undoubtedly a crucial factor in European politics before the War. Allen Baker refused to accept the inevitability of an Anglo

German conflict. Indeed his whole life is a standing rebuke to those—unfortunately in the majority—who refuse to see that most of our fatalism, and consequently most of our woes, spring from sheer inertia and moral lassitude. Accordingly Allen Baker vigorously strove to improve Anglo-German relations by arousing the moral sense of religious and political leaders in both countries to the enormous folly and sin of war. There is no question from the evidence produced in these chapters that as a result of Allen Baker's devoted and unremitting efforts, much was actually accomplished in the direction of improving the feeling in both countries. The notable visit of the German pastors to England in 1908 and the return visit of English leaders to Germany the following year, the interview of Allen Baker with the ex-Kaiser, his friendship with the Grand Duchess Louise of Baden, are important incidents in this connection.

Allen Baker's work for peace had far reaching ramifications in America as well. He had a remarkable knowledge of American and Canadian affairs as a result of his wide travel throughout the American continent, and in both countries he was acquainted with many leading statesmen over whom he had no small influence. He played a prominent part in initiating the Church Peace Union of America which was a counterpart of his efforts to bring together European religious leaders in the interests of world peace. This American movement in the first instance was financed by Andrew Carnegie with whom Allen Baker had been in close touch for several years. The linking up of the Peace Movements thus initiated in Europe and America was accomplished at the Constance Conference of 1914 in Switzerland, which was the first international Peace conference at which practically every branch of the Christian Church was represented. This historic gathering was, however, too late to have any immediate effect on the European situation; for while the Conference was still in session war was declared. "They've beaten us, they've beaten us; we were too late" was Allen Baker's agonized cry in the bitterest moment of his life when the results of sixteen years of strenuous work had apparently collapsed amid the general chaos of war. But all was not lost, for from this tragic beginning there later emerged the World Alliance for International Friendship through the Churches which with its national councils now established in every civilized country, represents the most important pacific body of public opinion in the world today.

During the war years Allen Baker continued his unremitting efforts for better understanding and reconciliation. He kept in close touch with the United States government at the time when relations between Britain and America were strained by the blockade, and he did much to keep the administration of President Wilson sympathetic with England. Even at this early date Allen Baker looked to President Wilson as the man who could bring a League of Nations into being as an indispensable condition of enduring peace. But while Allen Baker did not live to see the League

of Nations for which he had longed, or the beginning of the Anglo- and Franco-German reconciliation that followed the entry of Germany into the League, he was without question a pioneer in the forces which prepared the way for this notable step forward in international relations. "The causes for which he laboured have gone forward and time has shown the lasting value of the work he did."

The memoir contains not only much that is of value to the student of international relations, but it also embodies the inspiration of a great soul dedicated to the service of his fellowmen.

ARTHUR GARRATT DORLAND

LONDON, CANADA

Grubb, Isabel. *Quakers in Ireland, 1654–1900.* London: The Swarthmore Press Ltd. 1927. Pp. 158. $1.10 plus postage.

The reader gathers a sense from this book of Irish kindliness and sincere simplicity of spirit. The gentle climate seemed to soften the edges of character and render the English Friends in Ireland lovable and humane to a degree perhaps hardly equalled anywhere.

"Men and women spent their lives travelling from place to place, proclaiming the good news of the possibility of immediate communion with God, of first-hand experience of Him, of the non-necessity of any form of ceremony or of human intermediaries. . . . The central doctrine of the Inner Light which they preached does not seem to have exposed these men and women to persecution so much as their deductions from it. The clergy opposed them because they taught the non-necessity of human intermediaries between God and man, and because they declared the Gospel to be free, and that no one had a right to earn money by preaching."

The story of Quakerism in Ireland begins with William Edmundson, that strong and authoritative personality, ex-soldier of Cromwell's army, who with his wife and brother, and later four others, "settled" the earliest Friends' meeting in the island in 1654, in Lurgan in the pleasant county Armagh. To this little company George Fox addressed these loving words of counsel: "All, my dear Friends, dwell in the life and love and power and wisdom of God in unity one with another . . . the peace and wisdom of God fill your hearts."

The author has a happy turn for word-portraits, as of William Savery, —"a pure noble spirit, possessed of more than ordinary culture, . . . kindly and benignant in disposition, and a very gifted speaker."

An amusing account is given of the "White Quakers," who along with their fine qualities had extreme views and called the main body of Friends "Black Quakers." Their leader, "kindly and benevolent to those who did not disagree with him," would not use watches, clocks or bells; dressed all in white, and refused to pay taxes. But this small body at least lived

out their theories, and they were perhaps a wholesome corrective of the exclusiveness that was creeping in along with worldly prosperity.

Isabel Grubb has gone to the sources, especially the journals of typical Friends, and she has given us a much-needed short history of the religious, social and philanthropic activities of Friends in Ireland.

J. Russell Hayes

Swarthmore, Penna.

Cripps, Ernest C. *Plough Court—The Story of a Notable Pharmacy, 1715–1927.* London: Allen and Hanburys Limited. 1927. Pp. 227. 10s. 6d.

This book is the story of two hundred years in the life and history of a great pharmacy business that in trade and influence has girdled the globe. Our primary interest in Plough Court is due to the fact that many of the men who have been the creative builders of this world-wide business have been at the same time among the foremost Quaker leaders of their periods. Joseph Gurney Bevan was in the eighteenth century one of the first of the great Quaker figures. All our present-day children will be glad to know that this saintly man made the best castor oil that was to be had in the world, and their parents will perhaps remember that he edited *Piety Promoted.*

Then in succession came the famous William Allen—the "Spitalfields Genius," who was the friend and companion of Stephen Grellet, co-worker with Elizabeth Fry and himself one of the noblest Quakers in any period of our history. For over fifty years he was connected with Plough Court. Then follows a long list of Quaker Allens and Hanburys. The book contains many illustrations and is attractively published.

Rufus M. Jones

Haverford, Penna.

Thomas, Anna Ll. B. *Nancy Lloyd, the Journal of a Quaker Pioneer.* New York: Frank-Maurice, Inc. 1927. Pp. 192. $2.00.

Snedeker, Caroline Dale. *Downright Dencey.* New York: Doubleday Page and Company. 1927. Pp. 314. $2.00.

Fiction even about Quakers deserves perhaps small notice in this historical Bulletin. But of these two books dealing with Quaker girlhood in America the first at least is in very large measure historical. It purports to be the diary of the years 1681–1700 of Hannah, daughter of Thomas Lloyd. Coming to America from Wales with her father at the age of seventeen, Nancy witnessed and recorded many of the difficulties of the first twenty years of Pennsylvania, especially as they appeared to the Friends and the friends of William Penn. Beside the difficulties besetting all pioneers the Quakers were harassed by the defection of George Keith

and by the suspicions in England roused against Penn, and by the impatience of many in the province at the non-resistant policy of the Friends. The journal mixes with these public problems the poignant joys and sorrows of the tragic personal and domestic life of the heroine. There are many allusions to true incidents in history and an evident effort to use real biographical data as far as it was available. The notes indicate how extensively these have been woven into the text. Otherwise the story is an imaginative reconstruction of a Quakeress' childhood and love story. Much old fashioned English is used—and the story, as a whole, rings true to history. It would be nearly impossible in such an undertaking to avoid all historical inaccuracy. Doubtless a real diary would have been more Welsh. This story is a sequel to the same author's *Quaker Seekers in Wales* which dealt in a similar way with the Lloyds of Dolobran a generation earlier.

Downright Dencey, though written primarily for children, is most readable for adults. It is a story of whaling days in Nantucket, and Dencey's father is absent for long years on whaling trips. The many delightful Quaker features are not held up for show as quaint, according to the custom of most non-Quaker story-tellers, nor are the few unattractive Quaker elements made cruel and harsh; but all are in a simple way taken for granted and appear incidentally in the course of the little girl's adventures. The author has created human beings who are at the same time Quakers, and she has successfully avoided the stock types so usually found in novels.

Dean, Elizabeth Lippincott. *Dolly Madison. The Nation's Hostess.* Boston: Lothrop, Lee and Shepard Company. 1928. Pp. 250. $3.00.

This biography, written appropriately by a Friend, describes the great characters and stirring times in the midst of which moved a President's Quaker wife. Dolly Payne was born near New Garden meeting house in North Carolina, and her parents, who had joined Cedar Creek meeting four years earlier, were clerks and active workers in the Society of Friends. Dolly went to the Friends' school at Cedar Creek. Her girlhood was passed during the Revolutionary War. John Payne, her father, who was strongly affected by the Quaker anti-slavery feeling, in 1783 freed his slaves, sold his plantation and moved to Philadelphia. His family was at once taken in by the Friendly circle there.

Dolly was married at twenty, in Pine Street meeting house, to John Todd, also a Friend, and lived at 83 Chestnut Street. Here the yellow fever epidemic of 1793 struck them and Dolly and her two sons took refuge at Gray's Ferry. Her husband and her baby died of the fever. Dolly was not long left a widow, for a year later she married the distinguished James Madison, an affair, as her biographer states, "in direct contrast to her first wedding, the simple ceremony of the Quaker marriage."

There is no further reference to any Quakerism on the part of Dolly, even in her old age, except that two old Quaker friends attended her funeral. Whether she or any others of her family ever had any more Quakerism than is involved in a birthright membership we are not told. Quaker readers will wish for a more extensive study of the influences, if any, of her early years in the Society, and for her own opinions of war, slavery, or simplicity. They would have liked to know if the sober tone of her first marriage was congenial to her or if the gayer life of the Capitol brought a relief that she had longed for. There is no analysis of Dolly's mind and only the smallest reference to her Quaker connections. The main portion of the book is, as the title indicates, more about the times and events of Dolly's life than about Dolly herself. She lived through memorable years as the President's wife, witnessing the burning of the Capitol in 1814, and dying in poverty at eighty-one, beloved of her adopted city of Washington.

Lydia C. Cadbury

Haverford, Penna.

Mills, Albert T. *Autobiography of Abel Mills.* In *Journal of the Illinois State Historical Society,* 19 (1926): pp. 94–239.

I frequently traverse a route from Ohio to Illinois not very different from that taken several times in the early days by Abel Mills, in his journeyings to and from Indiana Yearly Meeting. For me it is a matter of twelve hours by automobile, over smooth roads of brick and concrete; for him it was a toilsome journey of weeks, by slow-moving boat, on horseback, or by horse-drawn vehicle, over wretched roads made passable in places only by the famous log construction known as corduroy. The contrast in methods of travel is symbolic of two generations which, like Kipling's East and West, are twain which never shall meet. Although when Abel Mills died the reviewer was half as old as he, their generations had so little in common that it is difficult for the later one to interpret the earlier.

Abel Mills, of Welsh "Quaker" extraction, first saw the light of day in a Friends' neighborhood not far from Brownsville, in Washington County, Pennsylvania. In 1840, when he was about eleven years of age, his parents removed to Putnam County, Ill., where he resided for nearly eighty years. When in his seventy-eighth year, he began to write his autobiography, and brought it down to the end of April, 1910. This story is evidently a transcript in substance of a diary, although it contains no reference to any such contemporary document.

The simplicity of this pioneer Illinois farmer, which every page of his life story reflects, was the product of two influences: the one was the frontier; the other, the unworldly faith of the followers of George Fox. The reader will seek in vain in these pages for comment on great events

in world or nation. They took place outside of the writer's world, which held little beyond the daily round of labor except refreshing contacts with others of the faith, contacts which widened with the passing years until they reached many Friends' communities from sea to sea.

Most of the incidents narrated are trivial. Much space is occupied by the record of births, deaths, marriages, illnesses, visits, the digging of wells, the building of corn cribs, the planting of orchards, unusual storms, birthday parties. Abel Mills was by no means illiterate despite an occasional misspelling or awkward construction, but he had no cultivated power of literary expression. Moreover, dramatic, artistic, musical, literary, and historical culture were quite aside from the aims of Friends of his generation, and almost beyond attainment in the newer States, and Abel Mills lacked ability to interpret what he saw, as is painfully evident from his comments on "sights" seen during the travels to which he became devoted in his later years. At the age of seventy-four, he tells us, he visited the Essex Institute, where "we looked over many old relics." This is typical. Simple tastes governed him in all matters to the end of life. One of the greatest luxuries that reached his home was a base burner, and at eighty, on a trip to California, he entered a sleeping car for the first time.

Out of such a disconnected medley as these reminiscences present one at first almost despairs of extracting anything of value. There is no deep reflection upon life, no humor, and little sentiment. Nevertheless, here and there are glimpses of the methods of the prairie farmer and of the means by which he advanced, step by step, from the days when his land was valued at five or six dollars an acre to those when it was rated at two hundred. There are bits of history touching the setting-up of new Friends' meetings, and allusions to numerous persons of more or less significance, which will be of aid to the student of American Quakerism. Best of all, perhaps, through the medium of these pages there appears, for him who hath the seeing eye, a well-poised, unhurried, benignant soul, who loved his fellowmen, and for whom the highest good was kindly intercourse and fellowship with them. Perhaps for our generation a glimpse of such a character is of more worth than the instruction of many worldly-wise men.

Homer C. Hockett

Columbus, Ohio

Supplements 14 and 15 to the *Journal of the Friends Historical Society* supply interesting reading. One is the presidential address of T. Edmund Harvey on *Quaker Language.* It contains illustrations of some of the distinctive forms of Quaker speech and shows how they arose. We may classify them in two groups, those that were the deliberate expression of a scruple as the "plain language" and the avoidance of names of saints

and idols, and those that grew out of the special religious ideas or experience of the denomination. The latter are particularly of interest since one can see how expressions like "concern," "opportunity," "eldering," "stop in the mind," and others grew out of the theory of divine guidance implied in the Inner Light and others out of the democratic forms of meetings—whether for worship or for business. Reference is also made to the tendency to understatement due to Quaker caution and regard for truth. The essay concludes with a discussion of the names applied to the Society. An American reviewer finds it surprising that all old Quaker expressions that are familiar in England are equally familiar here or perhaps more familiar. That there were few differences in Quaker speech is evidence of an ancient solidarity in the Society in spite of the Atlantic, and evidence too of great conservatism in the land of the pioneers.

The Record of the Sufferings of Quakers in Cornwall is the other supplement. It is a reprint, carefully edited by Norman Penney, of an ancient manuscript book compiled in 1685 by Thomas Lower. The incidents are arranged by individuals and by years from 1655 on, and so the same charges occur repeatedly, the same kinds of illtreatment, the same accusers and the same Friends as "repeaters." This monotony and discontinuity, together with the crude original spelling and punctuation which are retained, make the book superficially seem unattractive reading. But it has many points of interest. One of the most frequent victims is Loveday Hambly who has already been made known to us most pleasantly in Violet Holdsworth's *Quaker Saint of Cornwall.* The author of the record, another frequent victim, was Fox's son-in-law to whom he dictated the *Journal.* One can compare here his independent style and handwriting with those he employed when being dictated to. Then there are the local details of persons and places which no doubt are valuable to every Cornish antiquarian, while the references to a great variety of seized articles and their valuations give insight into the wider fields of English private life and industry and money values in the seventeenth century. Some of the articles mentioned have names that can scarcely be identified. Other readers will watch not in vain for striking English expressions. Thomas Lower was not at a loss for vivid expressions, for apt Biblical allusions and for the vernacular of the hostility between persecutor and Quaker. There are the usual Quaker edifying references to judgments on persecutors. Is it not sarcasm that Lower almost never mentions the persecuting Justices without calling them "so called Justices"? The preaching of the priests he calls "taske worke," sometimes "divining" or "divination" (p. 8). The latter terms are not recognized in this sense by the *Oxford English Dictionary.* Were they coined in scorn from the noun "divine" by Lower? Are they used by any other Friends?

Not only is this record fuller and older than the similarly arranged work of Besse—it provided apparently a main source for his chapter on Cornwall—it is also more picturesque. When Besse says goods worth so

much Lower enumerates them. Lower in describing his own experiences lapses in an interesting way into the first person. Other victims tell their own story—as Anne Upcott who, for mending a tear in her waistcoat on Sunday, was put in the stocks and railed at by her brothers. The offences charged are various—opening shop on Christmas day, selling flesh in Lent, selling Friends' books, posting a paper of Friends against a wall or a Maypole. The commonest charge is refusal to pay tithes or other church rates, like "repairing of ye Bells," but at different periods different grounds of accusation were resorted to. In the early years speaking to the priest or after the priest had done was a ground of complaint; in later years, after specific laws forbidding conventicles or requiring the oath of allegiance, there were fines and imprisonments for meeting to worship not according to the liturgy or for refusing to swear. Violet Holdsworth, who writes an introduction, calls attention to the sufferings of Friends for not supporting or supplying arms for soldiers in the years 1660 to 1667. This is interesting evidence of their early peace testimony but she goes too far when she says "the unlawfulness of war was not yet a Quaker tenet, and was not enjoined by the leaders of the Society until much later."

—A new edition has been published by Edmund Hatcher, Bournbrook, Birmingham, of the autobiography of Elizabeth Ashbridge. Previous editions are not few,—the first at Nantwich, 1774, the last, printed for our late Friend C[harles] C. C[resson] by Paul C. Stockhausen, Philadelphia, 1886. Born in Cheshire in 1713 she eloped at the age of fourteen. Soon left a widow, she was excluded by her father from his home. She was nearly converted to Catholicism in Ireland, but was kidnapped to be sent as an indented slave to America. Escaping from this predicament, she sailed in 1732 for New York, where she again through ignorance allowed herself to be indentured. Maltreated as a slave, she planned suicide, but instead she turned to acting and dancing. She married a man that she did not love and gradually turned Quaker, having heard a woman preacher in Boston and later having come into touch with Friends in Pennsylvania. Her husband opposed her Quakerism and abused her. They settled at Mount Holly as school teachers. Her husband still unreformed and unloving joined the army to go to Cuba but when it came to an engagement in battle refused to fight and was so illtreated by the general that he died (about 1740). The last years of her life were more peaceful. In 1746 she became the wife of Aaron Ashbridge of Goshen, Chester County, Pennsylvania. She was a recommended minister. She died when on a religious visit to Ireland in 1755.

—Our friend, Daniel Gibbons of Brooklyn, has published a brief description of the tenets of the Society of Friends under the title, *God in Us: The World Faith of Quakerism* (Macmillan: $1.00). After dis-

posing of the non-essentials in the Quaker faith he dwells upon the meaning of the Inner Light. There is little evidence in the text of technical study of theology or even of Quaker history. We have here an unprofessional analysis of the cardinal tenets of the Society as the author has come to appreciate them as a member. There is less said of the social application of Quakerism than is common nowadays and more of the mystical side.

—A Quaker biography prepared for private circulation within the family in mimeographed form has been kindly provided for our review by the principal author, Anne Balderston of Colora, Maryland. The subject is her father, Lloyd Balderston (1818–1907), an estimable elder in Philadelphia Yearly Meeting. The interest in the material is mainly local and personal. There is a genealogical appendix. Of more general interest is an account of a journey to Iowa and Chicago in 1839. The total impression of the book is of a Quaker of the olden time, a farmer in northern Maryland during the latter half of the last century.

—The articles of Elbert Russell on "The Separation after a Century," published in the *Friends' Intelligencer* (See BULLETIN 17: 25), have now been reprinted in a pamphlet. Written in the main for irenic purposes, they provide a readable and simple historic analysis of a fateful chapter in American Quaker history.

—*The Genealogy of the Holloway Families* by Olin E. Holloway, M.D., published apparently by the author at Knightstown, Indiana, 1927, includes many Friends of many generations in several states of America.

—In celebration of its two hundred and fiftieth anniversary, the history of the old town of Burlington was written last year by William E. Schermerhorn (Burlington: Enterprise Press. $2.00. Pp. 388), and sold at the time of the pageant.

It is a fairly correct setting forth of the history of the town, so far as facts and statements are concerned, although these are not all quite accurate. One does not feel so much interested in the rise of the various modern industries which have made it a manufacturing town, engaged sometimes in destroying precious old landmarks, as in its early dignified and important place in the colony and nation. Of this, and its unique atmosphere of social refinement and intellectual dignity, we learn quite too little, and Burlington still awaits an adequate appreciation of its past. A. M. G.

—A. Neave Brayshaw has supplied a real need in his excellent summary of the history and thought of Friends. His book, *The Quakers, their Story and Message* (New York: The Macmillan Company. 1927. Pp. 301), is much enlarged and revised, not merely a second edition of the work as published in 1921 (BULLETIN, 11: 92). A whole additional chapter deals with early American Quakerism. Throughout the author quotes original, often quite out of the way, materials. The sections on the history of the

eighteenth century and on the changed ideals of Quaker ministry are of special value. The book is well adapted for individuals or study groups who wish in brief compass to obtain a clearer understanding of the whole history of Quakerism from the time before its birth until the present decade. The full index makes its contents accessible for reference. The present reviewer believes this book in combination with Rufus M. Jones's *Faith and Practice of the Quakers* provides the ideal in textbooks for adult study of Quakerism.

—In the new series of reprints of little known American books entitled "An American Bookshelf" appears now *The Travels of William Bartram* (New York: Macy-Masius, 1928). William Bartram, a Friend at least for most of his life, a botanist, the son of the more famous botanist, traveled in 1773–1778 through the south Atlantic lands of North America, particularly in Florida. His detailed account of the flora and fauna, of the natives and the settlers, first published in Philadelphia 1791 and London 1792, was read enthusiastically by Carlyle and Coleridge. It supplied wording and ideas for more than one of the writings of Coleridge (as Professor Lowes of Harvard has recently shown) and influenced Wordsworth and Lafcadio Hearn. It is now quite rare. This attractive complete reprint is therefore quite acceptable even to others than naturalists and ethnologists.

—Dean Inge in collecting some essays into his book *The Church in the World* (New York: Longmans, Green and Company, 1927) has written a new essay on the Quakers, because he believes this sect illustrates best the "sect type" of Christianity and the real spirit of Protestantism. Here are expressed many of the favorable judgments on Quakerism which Dean Inge has been writing and saying recently elsewhere. Though himself not able to agree with Friends in all particulars (the disuse of the Sacrament of Holy Communion, the absolute pacifism, and the condemnation of capital punishment), he declares: "I do not hesitate to say that in my judgment the Quakers are the truest Christians in the modern world." He finds the strength of their position in their combination of a mystical reliance on experience as the authority in religion with a practical capacity for advancing the ideals of human welfare. He notes that their mysticism has not led to extreme individualism, but that they have demonstrated a fruitful group consciousness and cooperative organization for social work. And he goes a long way towards endorsing their attitude in the World War.

The essay is mainly a historical review based on recent Quaker histories. Woolman is given nearly as much space as Fox, although the Dean is a little misleading or misled in a few minor references to him. It is to be hoped that Friends who read the book will be instructed rather than flattered by this independent evaluation of our strength and weakness from an able and influential contemporary, and that he is right in the feeling, not often so clearly expressed, that in the present generation our religious body has recovered consciousness of its original inspiration.

An antidote, from the pen of another Anglican, will be found in *The Edinburgh Review* for October 1927. In his article there on "Quakerism" the Bishop of Durham finds as much to condemn as the Dean of St. Paul's finds to commend. Reviewing the Rowntree series and three of the more recent books by Friends, he explains that Quakerism was nothing new, that its early period was marked by intolerance and excess, and that its evolution is the typical evolution of other religions through the four stages, —persecution, toleration, spiritual decline and philanthropy. To the philanthropy of Quakerism he gives unstinted praise—for example their disinterested and indefatigable concern for native races throughout the world.

Evidently Herbert Hensley Henson—for that is his unecclesiastical name —is concerned about the good regard which Quakerism has received. He would show that it is ill-deserved. The impression of uniqueness is illusory. "Probably no religious denomination has been better served by its apologists and advocates." It successfully sloughed off the early excrescences, and concealed its inconsistency (so roundly criticized by John Wesley). Fox merely "anticipated the judgments of the Christian conscience in many important particulars." The condemnation of war has not been consistent, nor has it contributed anything to the solution of the problems which men seek to solve by war. It owes its interest to post-war disillusion and to the advertising of Voltaire. In fact the author suspects, quite rightly in part, that Quakerism is praised by many not so much out of real admiration but rather, out of a "mischievous desire," as Lord Morley called it, "to make their praise a handle for the dispraise of overweening competitors." The defect of present Quakerism as seen by the spokesman of the competitors is its rejection of the sacraments, of a professional ministry, in short of institutional Christianity so indispensable and beneficent to the masses. "The Quaker in modern Christendom is the synonym of wealth, philanthropy, religious aloofness and a certain indefinable assumption of spiritual superiority." His is doomed to remain an "aristocratic type of religion." On both the past and the present of Quakerism we have to thank the bishop for some challenging, acute, well considered, if not always pleasant judgments.

—The Penn Mutual Life Insurance Company of Philadelphia has prepared an attractive little volume, entitled *The Independence Square Neighborhood* (2d edition, 1927), which consists of historical notes on the general neighborhood of Independence and Washington Squares. This book is profusely illustrated with reproductions of old prints and sketches, as well as many modern photographs. Of particular interest to Friends are those pictures that show the Friends' Meeting House and School, the latter now called the William Penn Charter School, once at Fourth and Chestnut Streets (p. 43); the Dolly Madison house at Fourth and Walnut Streets (p. 81); Dock Creek and the Blue Anchor Tavern, where William Penn landed in Philadelphia (p. 87); and the Slate Roof House, Philadelphia home of William Penn and the Provincial seat of government under Penn and Logan (p. 137).

—*Owen Biddle and His Descendants* (Privately printed. 2d edition. 1927) contains much valuable genealogical information in regard to six generations of the Biddle family, as well as a short account of the Parke family. Owen Biddle was born in 1737, and was the great-grandson of William Biddle who emigrated to America in 1681 and who was one of the proprietors of West New Jersey. Except for the years 1775–1783, during which he was disowned for active participation in the American Revolution, Owen Biddle was a member of the Society of Friends, to which Society many of his descendants have belonged. This volume has been very carefully edited and arranged; contains a good index, genealogical tables, and an ingenious system of numbering all the descendants so that they can be easily traced. It is illustrated with portraits of individuals in the various generations, as well as a group picture made in 1922 of some of the living descendants.

—*The Glory of New York* (New York: William E. Rudge, 1926) is the title of a very handsome volume containing reproductions of twenty-four water-colors painted by the late Joseph Pennell, with an introduction by his wife, Elizabeth Robins Pennell. In these pictures we see New York harbor in all its varying aspects, as Joseph Pennell saw it from the windows of his home in Brooklyn Heights. Elizabeth Pennell says that he would sit for hours at his windows "watching, accumulating mental notes of the new harmonies growing and dissolving as the morning mists melted or the evening sun sank lower, as the winter ice floated up with the tide, or the summer storm broke in fury." In conclusion she says, "He had known that New York was beautiful, from the day when, a mere lad, he had come to it, his drawings under his arm, hope and fear in his heart, to try his luck with the editors of the great magazines. The first time he stood at the front of the ferryboat, as it left Jersey City, he felt instinctively that what he saw before him was 'the most beautiful view in the world,' and nothing he saw afterwards could shake this conviction."

—Joseph Wharton (1826–1909) is best known because of his contributions to education, as benefactor and guide for Swarthmore College and as founder of the Wharton School of the University of Pennsylvania. In 1926 a volume of *Speeches and Poems by Joseph Wharton* was collected and published for private distribution by the J. B. Lippincott Company.

WHITTIER'S BUST IN THE HALL OF FAME

A bronze bust of John Greenleaf Whittier, the Quaker poet, has been placed in the Hall of Fame for Great Americans on the campus of New York University, and was unveiled with appropriate exercises on Fifth Month 10, 1928. (See illustration on opposite page.) This bust, by Rudulph Evans, was given to the Hall of Fame by members of the Society of Friends, and was presented on their behalf by David M. Edwards, President of Earlham College. It was unveiled by James Weldon Johnson, former United States Consul to Nicaragua and Venezuela, who today represents as editor and publicist the race for whom Whittier wrote and labored. At the unveiling, the Gloria Trumpeters played the hymn by Lowell Mason, written to Whittier's words. After several wreaths had been placed at the base of the pedestal of the bust, Henry Van Dyke spoke the eulogy on Whittier. In concluding his remarks, he said, "Whittier had three surpassing qualities as a poet. Love of his native soil and landscape and the genius to describe it; deep sympathy with plain human life and the power to tell its story in simple, moving ballads; and a vital feeling of the reality of religion and the rare gift of translating its mystery and beauty into true poems. These three qualities stayed with him through his strenuous 'Quaker' warfare against slavery, and gave a glory to his spiritual fighting for freedom. The confused noise and conflict have rolled away, but these three qualities abide in Whittier's poetry; faith in his country, hope in God, love of humanity,—and the greatest of these is love."

After Dr. Van Dyke's address, James Weldon Johnson read the fine poem of Edwin Markham, written for the occasion. This poem, and also one written by J. Russell Hayes, are reprinted in *Friends' Intelligencer*, 6 mo. 9, 1928, pp. 451 and 452.

Robert Underwood Johnson, the Director of the Hall of Fame and a graduate of Earlham College in the class of 1871, made a few introductory remarks at the beginning of the exercises.

Other busts which were unveiled at the same time were those of Louis Agassiz, zoologist; Rufus Choate, lawyer and United States Senator; John Paul Jones, naval leader; and Samuel Finley Breese Morse, inventor of telegraphy.

JOHN GREENLEAF WHITTIER

Sculptured by Rudulph Evans in 1928

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